



ST. PAUL'S EPISTLES TO THE THESSALONIANS
AND TO THE CORINTHIANS



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TORONTO

ST. PAUL'S EPISTLES
TO
THE THESSALONIANS
AND TO
THE CORINTHIANS

A NEW TRANSLATION

BY THE LATE
W. G. RUTHERFORD
FORMERLY HEADMASTER OF WESTMINSTER

WITH A PREFATORY NOTE BY
SPENSER WILKINSON

MACMILLAN AND CO., LIMITED
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PREFATORY NOTE

To scholars the name of W. G. Rutherford will be the best voucher for the value of this work. But a translation is meant to be useful to those who are not scholars. They may be glad to be told what manner of man Rutherford was, and why they may expect from this translation rather than from another to get to know what St. Paul had to say.

It has therefore been thought that a brief introduction to the translation should be written by one of those who knew the man and his work, and who could say how his studies of St. Paul came to have their place in the labour of his life. The request made to me to do this comes so near to what he would have wished, though no one knew better than he how remote are my occupations from his own, that I gladly attempt it, knowing that to him the sincerity of what I shall say would cover up its shortcomings. My work has been made

easier, and the pleasure of doing it increased, by the kind and much-needed help of W. P. Ker, Rutherford's friend and mine.

In 1874, as an undergraduate of Merton, I became a Volunteer in the Oxford University Corps. In those days the Merton and Balliol contingents formed part of the same company. Among the Balliol men with whom from time to time I stood shoulder to shoulder was W. G. Rutherford. He was a genial comrade, full of spirits and humour, so that across all the intervening years I still see his smiling face and hear his laugh. In thought and action he went his own way, caring little for the fashion, his exuberant energy controlled by an uncommonly shrewd good sense.

In December 1895 I went as a dramatic critic to see the Westminster play. Looking round the audience during one of the pauses I caught sight of a striking face—a profusion of white hair, piercing eyes, a prominent nose, the closed lips expressing a character formed in the hard school of life, the occasional smile revealing a temper that had retained its sweetness. I had seen a good many great men, but rarely had a face so much attracted me. Who could he be? His dress proclaimed him a clergyman, and he was evidently a person in authority. He must be the Head Master. “But surely,” I said

to myself, "the Head Master of Westminster is Rutherford!" and then as I went on looking I began to recognise in the features shaped and sculptured by care and concentration the man I had known in the bloom of his youth. In the next interval I went up to him. "Are you not Rutherford?" I said, and immediately his face lit up with recognition. He carried me off to his house, and we saw little more of the play that night. Thus was renewed an acquaintance which quickly ripened into intimacy, and for twelve years I had no greater delight than to spend an hour or two in Rutherford's study at Westminster on my way to the *Morning Post* in the evening, or to go down to his house in the country to spend a day or two with him.

William Gunion Rutherford was born July 17, 1853, the second son of the Rev. Robert Rutherford of Mountain Cross, Peeblesshire, and Agnes Gunion. His first lessons were from a Scottish dominie, whose notion of teaching Latin was to read much rather than with the microscope, and to this Rutherford always attributed the fact that he could read Latin with a fluency that seemed unattainable in Greek. He passed through the Glasgow High School to St. Andrews, and went up to Balliol as an exhibitioner in 1873. He was a good scholar and loved Greek. The springs of life welled copiously

within him, and his autonomous spirit was impatient of the bounds set by the traditional Oxford course of *litterae humaniores*. After two years of pure scholarship he turned to Chemistry and took his degree in Natural Science. The change of subjects relieved his feelings but did not alter his bent. His chemistry notebooks used to be scribbled over with Greek iambs. In 1876, after taking his degree, he became an assistant master at St. Paul's, and in 1878 published a short *Greek Accidence* based on the principle of getting rid of forms unknown to the Attic language, and of teaching the normal usage rather than the exceptions. In 1881 appeared from his hand *The New Phrynichus*, a revised text of the *Ecloga* of the grammarian Phrynichus, with introductions and commentary.

He felt that the study of Greek had suffered severely from a want of that definiteness which was at one time the peculiar honour of English scholarship, and it was the aim of this work to help towards a rigidly scientific study of the phenomena of the Greek language.

The New Phrynichus was immediately recognised as the work of one of the first Atticists of the day. It was followed in 1883 by a text of Babrius, edited with introductory dissertations, critical notes, commentary, and lexicon. Babrius was an Italian who in the time of Alexander Severus (A.D. 222-

235) wrote in Greek verse a series of the kind of fables attributed in antiquity to Æsop. The text of most of these fables is derived from a manuscript discovered in 1840 on Mount Athos, which in 1857 found its way into the British Museum. In choosing Babrius as the subject of an exhaustive study, Rutherford seems to have had two objects in view. In the first place, the careful critical examination of a work written in Greek in the third century by a writer whose native language was not Greek, could not but throw light upon the literary Greek of that period; and secondly, the fact that the manuscript, written in the tenth or eleventh century, is in the British Museum, gave him the opportunity of that minute study of a Greek manuscript without which a man can hardly become a critical scholar. Accordingly, Rutherford, whose power of taking pains surpassed what most workers imagine to be possible, copied out the whole manuscript time after time, and thus not only familiarised himself with the text but learnt from his own mistakes to understand the kind of errors to which copyists are liable.

The *Babrius* was felt by scholars to be worthy of the hand that wrote *The New Phrynichus*. Its author in June 1883 was elected to a tutorial fellowship at University College, Oxford. Almost immediately afterwards the Head Mastership of Westminster fell vacant, and Rutherford, urged by

Jowett and other friends to become a candidate for the post, was elected.

To Westminster School he gave eighteen laborious years. During all those years besides his school duties he carried on the not less exacting work of scholarly research and its corollary, the effort to improve the method and substance of classical teaching. Thus he spent the Christmas vacation of 1889 in writing an elementary *Greek Syntax*, a concise, clear, and fresh account of Greek constructions, to accompany a new and improved edition of his *Accidence*. In 1889 he published an edition of the fourth book of the History of Thucydides, in which he maintained the thesis that the text of that author owes its present shape to the early incorporation into it of a number of marginal or interlinear glosses. In 1892 he undertook a first recension of the then newly discovered fragments of Herondas. In 1896 appeared the first two volumes of a revised and emended text of the Ravenna Scholia to Aristophanes, with a translation and with critical notes justifying the emendations. It was to be followed by a volume deducing what is to be learned from the Scholia; but the triple labour of directing the school, of teaching, and of advancing the world's knowledge of Greek had told heavily on Rutherford's health and strength. His

health broke down, and in 1899 he was sent for a voyage round the world. He came back to the school better, but hardly restored to strength, and in 1901 he resigned the Head Mastership and went to live at his country house, Little Hallands, in the quiet secluded vale of Bishopstone, near Newhaven. There it was his delight to receive his friends, to talk with them over a pipe on the lawn or in his study, and to pass as much time as possible in making his garden grow. In his more vigorous days he had been fond of a ride over the Downs, but of late years he was not equal to mounting a horse, and his walks were restricted. Nothing long interfered with his studies. While still at Westminster he had collected into a volume entitled *The Key of Knowledge* the sermons he had preached to the boys, sermons which for sincerity of thought and masterly expression have few equals, and in 1900 he published a new translation of *St. Paul's Epistle to the Romans*. At Little Hallands, though much impeded by ill-health, he completed his work on the Scholia to Aristophanes, the third and last volume being entitled *A Chapter in the History of Annotation*.

In this volume Rutherford revealed the constructive power and creative imagination of a great scholar. In 1896 he had described the

Scholia as "thousands of mutilated, contorted, contaminated fragments from numerous commentaries, dissertations, and dictionaries, compiled at diverse dates, in diverse places, with diverse aims, some of them for the purpose of illustrating the text of Aristophanes, others in the desire of deducing from it information respecting the Athens of Aristophanes' day, others again with no better object than the picking up of odds and ends of Attic grammar and diction." By treating this rubbish-heap as a geologist treats a pile of old stones he made it tell the history of Greek letters and of the Greek mind in relation to them backwards from 1453 to the time of Aristophanes himself. He restored the Greek schoolroom, and traced its working through the centuries of the Roman Empire down to the end of the Dark Ages; and this historical restoration enabled him to put his finger on that weakness of the Greek school which caused its degeneracy, the practice of relying upon notes instead of allowing "the word, clear in itself and finely attuned, uttered by Greeks to Greeks long ago," to speak unhampered to their pupils. Thus he wrought anew the miracle of scholarship. The prophet was set down in the valley which was full of bones: "There were very many in the open valley, and they were very dry." "Can these bones live?" was the

question put to the prophet, and the answer was :
 "I prophesied, as he commanded me, and the
 breath came into them, and they lived, and stood
 up upon their feet, an exceeding great army."

The mastery revealed by Rutherford, in *The New Phrynichus*, of the Greek which was spoken at Athens at the time of the Peloponnesian War, gave him a basis such as few men have possessed for the study of later forms of Greek. His work on Babrius familiarised him with the literary Greek of the third century. His study of the Scholia of Aristophanes showed him the process by which the one had passed into the other. His method, which led him carefully to distinguish between the language of letters and the speech of everyday life, rendered him peculiarly apt to enter into the labours of those who were exploring the spoken Greek of the first century as it had been spread by the conquests of Alexander over the countries of the Levant. In this exploration he became one of the pioneers. Upon this form of Greek speech his interest gradually centred, for it is in this speech that, to use his own words, "are enshrined the oracles of God." As his studies in this field progressed, it became clear to him that much of the obscurity and difficulty of the New Testament was due to the translators' ignorance of the language in which the books

of the New Testament were written. Only in quite recent times was that language beginning to be understood, and as he felt that he had acquired some grip upon it, he thought that he could render no better service to his fellow-men than by the attempt to write in English what St. Paul wrote in first-century Greek. He doubted whether any man could produce an acceptable new version of the Gospels, but he thought that the Epistles of St. Paul both admitted of and required such treatment. The Epistle to the Romans he had published in 1900 while still at Westminster. In 1904, when he had completed his work on the Scholia, he returned to the translation of the Pauline Epistles. His whole heart was in this work, to which he brought the knowledge, the judgment, and the experience acquired during a lifetime of research. During his last three years he constantly talked to me about it, for his deep interest carried him beyond what had until then been his habit of reticence about any particular task on which he was engaged. In the Christmas holidays of 1906 I went down one Saturday to Little Hallands. He took me into his library and read me from his manuscript a portion of the First Epistle to the Corinthians. There were in it expressions which puzzled me, because in my ignorance of the common Greek of the first

century I did not know how the precise shades of meaning which they brought out could be proved to represent the Greek text before me. At each of these points I asked questions, and in each case Rutherford explained, with the complete command of his materials that marks the master scholar, the reasons which had decided him to adopt the particular word or phrase which he had chosen. I wished that I could have extracted from him and recorded such explanations for the whole of his version, and I had hopes of many a future afternoon to be spent in that way. He then read me without interruption his version of the thirteenth chapter, and when he had finished I had to struggle with the deep feeling aroused not merely by the matter and form of what he had read, but by my perception that I was in the presence of a great man, throwing his whole soul into the effort to interpret a spirit to which he was akin.

That day he read no more, and that was our last conversation. He had complained of a slight cold, and in the evening instead of coming down to dinner he went to bed, and was found next day to be in the grip of influenza, from which in due time I heard of his recovery. Within a month I was on my way to the East, and on my return to England towards the close of May was for a time

too busy to pay visits. On the evening of Friday the 19th of July 1907 was brought me a telegram announcing his death.

The translation of St. Paul's Epistles was left on his desk, written out evidently ready for press, in the order—I. Thessalonians, II. Thessalonians, I. Corinthians, II. Corinthians as far as chapter viii. verse 15, and verses 16 to 24 had been written out in pencil. This MS. is here faithfully reprinted with the very few notes which accompanied it.

It is one of the marks of a great man that when his work is over, it reveals a continuity, the outcome of some single purpose, perhaps at no time clearly apprehended, yet in the event completely realised. In *The New Phrynichus* and in his *School Grammars* Rutherford defined the pure Attic dialect. In his *Babrius* he tracked out the corruptions and the misunderstandings to which it was exposed at the hands of later generations of teachers. The *Thucydides* dealt with a particular form of the corruption of texts. The volumes on the *Scholia* explored the perversions and misapprehensions which arose from the too often misplaced labours of commentators. They led to the conclusion that an ancient writer's meaning is expressed in his written word, and that the only way to understand him lies through the systematic

or scientific study of the language in which he wrote. The translations from St. Paul are the application of this method to the Word in which was conveyed to mankind the message which Rutherford held to be most worth receiving.

The vocation of the scholar appears at first sight to withdraw a man from the great current of life and to make him a recluse. It is true that in this field, as in every other, great achievements are possible only to profound and prolonged concentration. By that concentration, however, the honest worker is not severed from but brought nearer to his fellow-men, his sympathies and interests are not narrowed but expanded, and the effort by which he attains to mastery raises him to the level of the best men of his time. This was Rutherford's case. When in the later years of his Head Mastership public or social duties brought him into contact with those who as statesmen, lawyers, soldiers or writers were in the van of English life, he stood out amongst them with the distinction of a man who is not afraid to be himself. His sympathies were wide so that he could enter into other men's labours, his insight keen and quick, his judgment always even. No scholar of high attainments was ever more absolutely free from pedantry.

Not until a man is gone do we know what he

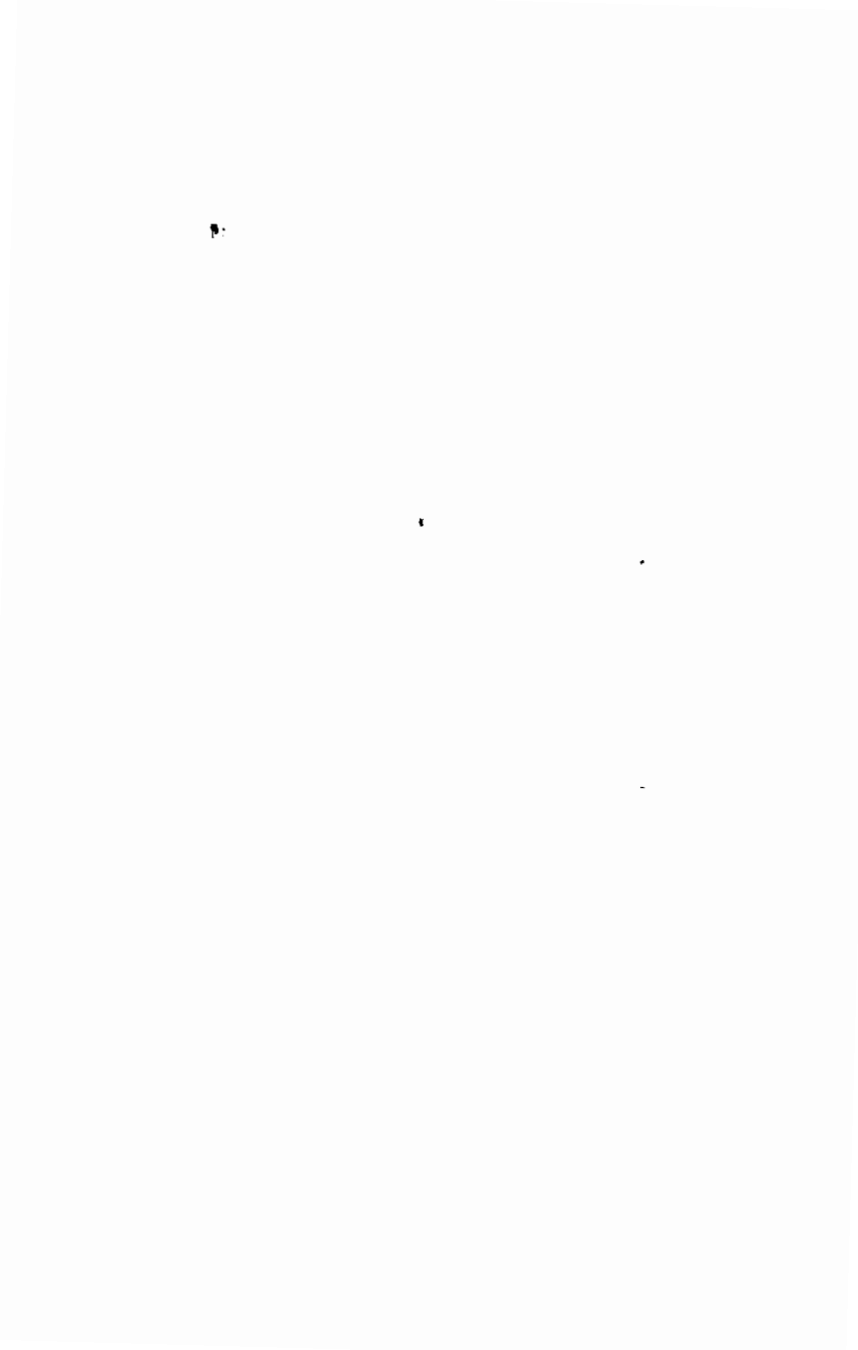
was to us, and then we know it by the gap. Not until it is finished can we judge of his work. At first it seemed to me terrible that Rutherford, a man of exactly my own age, in his own field pre-eminent, with a force, a grasp, a judgment, in my experience unequalled, had ceased from his work at fifty-four. He had dug so deep and laid such great foundations that it was natural to hope for a corresponding visible superstructure. Yet as the months pass a new light dawns upon me. The foundations which Rutherford laid were laid not for one man's work but for that of generations of scholars, and his labours in establishing basic principles for the study of Greek were to him a propædæutic for a second great service to his fellow-men, a service of which the need is appreciated among those Englishmen who are to-day thinking of their religion, the fresh interpretation of St. Paul.

SPENSER WILKINSON.

99 OAKLEY STREET,
CHELSEA, March 4, 1908.

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THE FIRST EPISTLE TO THE THESSALONIANS

Paul, and Silvanus, and Timothy

To the Church in Thessalonica inherent in
God the Father and in the Lord Jesus Christ.
God bless and prosper you !

We thank God always for you all, naming you in our prayers, recalling perpetually your acts of faith, your work of brotherly love, and your unwavering hope in our Lord Jesus Christ, as often as we seek the presence of our God and Father. How can we forget, brothers beloved of God, the circumstances of your election? Our gospel was not imparted to you as a form of words only ; it was instinct with force, alive with the Holy Spirit, and powerful to convince. Nor for your part can you forget what you thought then of our endeavours to serve you. Nay, you set yourselves to copy us, in other words, to copy the Lord. You accepted the word, when to do so entailed great suffering,

and rejoiced in it with joy from the Holy Spirit ; and you became thereby a pattern to all believers in Macedonia and in Achaea. You are the cause that the word of the Lord is in everybody's mouth in Macedonia and Achaea ; and not in these places only but in all, your faith in God is so generally known that it is unnecessary for us to talk of it. We could not better the common account of the welcome we got from you or of the eagerness with which you turned to God, parting with your idols in order to serve a God living and real, and to await the coming of his Son out of heaven, whom he raised from the dead, Jesus our deliverer from the judgment to come.

You at any rate have no need to be told that the visit we made to you at that time was not thrown away. Just before, in Philippi, we had, as you know, been roughly used and illegally treated, yet in the strength of our God we took courage to tell you the gospel of God. It was not at all easy. The appeal we make to men is not a product of self-delusion or of self-interest, nor does it rely upon adroit presentment. It is an appeal, and nothing more. As we are judged by God fit persons to be entrusted with the gospel, so we tell it, not concerned to please men, but to please God

who reads our hearts. In nothing that we said then did we ever try to please—that much you know ; nor did we make professions for selfish ends—God is our witness ; nor did we seek honour from men, from you or from others, although as Apostles of Christ we might have taken a preponderant place. On the contrary, we carried ourselves among you with a childish simplicity, as a mother becomes a child again when she fondles her children. And with all a mother's affection we should have liked to share with you not only the gospel of God, but our own lives too ; you had so endeared yourselves to us. You remember we worked for our living and worked hard. We declared to you the gospel of God, nevertheless rather than put a burden upon any of you we laboured with our hands night and day. You are our witnesses, and God also, in how innocent, and upright, and irreproachable a manner we behaved to you who believed. Each of you knows for himself that our relations with you were those of a father with his children. We appealed to you, encouraged you, adjured you, to make your lives worthy of God, who invites you to enter his kingdom and to share in his glory.

There is still another reason why we give God thanks perpetually. When you took from our lips the word of God, you accepted it not as a word

from man, but as that which in fact it is, a word from God, actually operative in you who believe. You rivalled the churches of God that in Judaea are in union with Christ Jesus. You endured from your own countrymen sufferings the same in kind and degree as they for their part endured from the Jews, from the men who put the Lord Jesus and the prophets to death and persecuted us; who defy God, and would prevent, if they could, the welfare of the whole world, saying that we shall not impart to the nations the means of deliverance. For they must fill to the full the measure of their sins. The anger of God is upon them to destroy and they are not aware of it.

We have had to part for a short time, and this parting has been for us a bereavement. If out of sight, you have not been out of mind, yet absence has made us anxious out of measure to see you face to face with passionate desire. We determined, therefore, to visit you—I Paul more than once—and Satan stopped us. Source of hope, or ground for rejoicing, or prize for triumphant attainment, or—— Why, we have nothing but you. You are the crown we shall wear in the sight of our Lord Jesus at his coming. You are our title to honour, and ground for rejoicing. At Athens we could bear it no longer. We made up our minds to be left there alone, and we let our brother Timothy go, God's

servant in the gospel of Christ, to inspire you with confidence and so encourage you to vindicate your faith that none should be tempted to betray it in the trials you then suffered. Why tell you again that suffering is our lot? When we were with you, the warning was often on our lips, "We must expect to suffer"; and now suffering has come just as we said and as you know it must. For my own part I could not put up with uncertainty longer; and I sent to make sure of your faith, in case the tempter had tempted you, and our labour should be lost. But our messenger Timothy is just returned, and has given a good account of your faith and brotherly love, and says that you remember us with affection, and always long to see us as we long to see you. This has reassured us. We were altogether miserable and crushed; but your faith has recovered us. Now we have relish for life, if you abide hardily in the Lord. How are we to thank God sufficiently for all the ecstasy that your constancy makes us to feel in the presence of our God, when we ask day and night with vehement earnestness that we may see you face to face and may amend the shortcomings of your faith! May God our Father and our Lord Jesus Christ interpose to remove all obstacles to our visiting you! The Lord make you to increase without stop or stint in your love for one another

and for all, just as we do in our love for you, and so habituate your hearts to love that they shall be faultless in holiness when you shall stand before God our Father at the Coming of our Lord Jesus Christ attended by all his saints !

Next—and about this we ask and implore you in the name of the Lord Jesus to be in earnest—you were apprised by us of the rule to order your lives in a certain way and please God, and you do so order them, but you ought to excel in this more than you do. You remember the instructions we gave you on the authority of the Lord Jesus, namely, that God's purpose is your perfecting in holiness ; that you avoid carnal impurity ; that each of you have the discernment to take a wife of his own to love chastely and reverently—not for the gratifying of passion, as is the case with the gentiles who are ignorant of God—and thereby to escape the temptation to invade his neighbour's home or to take advantage in love of a brother Christian. Every sin of the kind the LORD avenges, as we have told you in the past in all solemnity. God never called us that we should make light of pureness of heart. His call does its work in the hallowing of life. Therefore anybody who in this withholds obedience refuses to obey not man but God, who offers his Holy Spirit to dwell in you.

Upon loyalty to the brotherhood you give us no occasion for touching. You have accepted spontaneously the divine precept to love one another; and this rule you follow with the members of the brotherhood from one end of Macedonia to the other. O brothers, we entreat you to excel yet more. Try to live quietly, and to mind your own business, and to work each at some handicraft. Such is the advice we have given you from the first; and if you take it, you will get a good name from outsiders and be independent.

There is a matter upon which we would have you informed—I mean the fate of friends when they die. To know it will save you from repining as the rest of the world repine, who have no hope. If we believe that Jesus Christ died and rose again, then shall God at the intercession of Jesus bring with Jesus those of us who have gone to their rest. This indeed is the Lord's teaching, that we who shall be alive, who shall continue here till the Lord's coming, shall have no advantage in time over those who have gone to their rest; that with a crash, at the archangel's cry, at the trumpet-call of God, the Lord in his majesty shall descend from heaven; and all who have died faithful to Christ shall arise first; thereafter we who remain alive shall be caught up together with them in the clouds to meet the Lord in the sky; and then we

shall be for ever with the Lord. Make this your theme in assuaging each other's sorrow.

Of the time and the circumstances of our Lord's coming you have no need to be told. We cannot tell you more exactly than you have been told already—"The day of the Lord comes as a thief in the night." When men say "All is well !, there is nothing to fear !", then in an instant destruction overtakes them as labour overtakes a mother with child, and there is no escape. But you are not creatures of darkness that the Day of the Lord should surprise you as thieves are surprised. You have been made free of the light and the brightness of day. We have nothing to do with the night or with darkness. If the rest of the world are asleep, we ought to be awake and alert. Night begets sleep, it begets also the stupor of the drunkard. But we belong to the day ; we ought to have the alertness of men armed with faith and love for corslet, and the hope of salvation for helmet. For whereas God might have visited us with judgment, it has been his will that we should obtain salvation through our Lord Jesus Christ, who died for our sakes, that whether awake in life or asleep in death, we should attain to eternity together with him. Realizing this, encourage one another and reinforce every one his brother's faith, as indeed you do.

Do not forget, we entreat you, those who are active in the affairs of the brotherhood, and are your leaders in the Lord's work, and your instructors. Recompense their labours with the most fervent affection. Live at peace with one another. Try to make the wilful see that they are wrong, give encouragement to the faint-hearted, support the irresolute, be patient with all. Be careful not to repay injury with injury, but make it your practice to cherish kindly feelings towards each other and towards all. Let cheerfulness be a habit. Never discontinue your prayers. Whatever befalls you, be grateful for it. This is God's will respecting you, made clear by the example of Christ Jesus. When the Spirit kindles, let not the fire die out. Do not disdain his suggestions. Rather, assay all things thereby. Stick to the true metal; have nothing to do with the base. May God give you the peace that he alone can give, and make you perfect in holiness. May you be preserved, spirit, mind, and body unimpaired at the Coming of our Lord Jesus Christ. He who calls us may be trusted, and he shall complete his work.

Brothers, pray for us.

Salute the brotherhood one and all with a holy kiss. I charge you in the Lord's name that this letter be read to them all.

The grace of our Lord Jesus Christ be with you !

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THE SECOND EPISTLE TO THE
THESSALONIANS

THE SECOND EPISTLE TO THE THESSALONIANS

Paul, and Silvanus, and Timothy

To the Church in Thessalonica inherent in
God our Father and the Lord Jesus Christ.
God our Father and the Lord Jesus Christ bless
and prosper you !

We have good cause to thank God constantly for you. Your faith increases exuberantly, and your love for one another becomes more fervent, each individual of you all contributing something towards it. So in the Churches of God we cannot help speaking of you with pride for your constancy and faithfulness under all the persecutions which befall you and the sufferings you encounter. And indeed these sufferings attest the equity of God, who ordains that by them you are proved fit to belong to the kingdom of God, in behalf of which you endure them ; whereas it is just in God's sight to repay with affliction the men who afflict you,

but to reward you the afflicted, as he shall reward us, with release from pain, when our Lord Jesus Christ accompanied by angels to enforce his power shall be revealed from heaven in flame of fire, executing vengeance upon such as do not acknowledge God and as refuse assent to the gospel of our Lord Jesus. These shall be punished with lasting destruction removing them from the presence of the LORD and from his irresistible glory, when he comes to be glorified in his chosen people and to be magnified on that day in all who have believed.¹ It is to this our thoughts turn as we pray continually for you, asking that our God may judge you to be deserving of his call, and may give you in all perfection a pleasure in well-doing and a faith achieving miracles, so that the name of our Lord Jesus be glorified in you, and you in him—so effectual is the grace of our God and of the Lord Jesus Christ.

Brothers, we have something to ask from you concerned with the Coming of the Lord Jesus Christ and our summons to muster before him. It is this; that your judgment be not readily set adrift or your peace of mind disturbed by any idea that the Day of the Lord is come. Whatever it rely upon, spiritual suggestion, thing said, or letter

¹ *N.B.*—You believed the testimony which we addressed to you.

misconstrued as conveying warrant from us that it is so, let no man delude you into it, argue as he may. Not till the great defection take place, and the man declare himself who is wickedness incarnate, who exists to destroy, who so defies and disdains all that is held to be God or is worshipped, that he presumes to usurp the sanctuary of God, proclaiming himself to be God—not till then. Do you not remember that when I was with you I often spoke of this? And now you may discern the hand that arrests him from making himself known before his appointed hour. For this obscure force of wickedness is at work already—obscure for a time only, until he who now arrests him be removed. And then the incarnation of wickedness will declare himself—whom the Lord shall destroy with the breath of his lips and shall disarm by the glory of his Presence. At that hour Satan will be busy with all manner of miracles, signs, and prodigies contrived to deceive, and with manifold malignant illusions imposed upon such as travel to destruction, forasmuch as they have not taken the love of truth to shield them from it. Therefore God makes delusion act upon them until they believe the lie, in order that all may be doomed who have disavowed the truth and had pleasure in wrong-doing.

But as for us and you, brothers beloved by the
C

Lord, we should thank God continually because God chose you from the beginning of time to be saved by the purifying influence of the Spirit and by faith in truth. Such is the destiny to which he called you by the agency of our gospel, in order that you might have part in the glory of our Lord Jesus Christ. So, brothers, stand firm and stick to the doctrines that you have been taught, whether we conveyed them by word of mouth or by letter. Our Lord Jesus Christ himself, and God our Father who has loved us and has in his grace given us a lasting comfort and good hope, put courage in your hearts and make you staunch in everything good, word and work alike !

But this is not all. Brothers, pray for us, asking that the word of the Lord press onwards and triumph, as it did in your own case ; asking also that we be delivered from misguided and unprincipled opponents. It is not everybody who is attracted by the faith.

The Lord keeps his promises. He will give you fortitude and will shield you from the aggression of the Evil One. We have confidence in you—the Lord prompts it—believing that all we ask you to do you do and will always do. The Lord remove all bars between you and your goal—love for God and rest in the hope of Christ's Presence.

Brothers, we counsel you in the name of the

Lord Jesus Christ not to be intimate with any of your number who is a loafer and by his manner of life ignores the rules of conduct received by us from others and passed on in turn to you. You know already in what particulars you should model yourselves on us. We were no loafers when we lived among you; we were not beholden to others for the bread we ate, but what we ate we worked for, toiling and moiling night and day rather than become a burden to any of you. Not that we have no right to support, but we then did without it, in order that you might have in us a pattern to go by. Why, when we were with you, we were always telling you that there should only be one rule, "No work, no bread." We speak now, because we are informed that some among you forget this duty, minding everybody's business sooner than their own. To all such it is our behest, our earnest appeal in the Lord Jesus Christ, that they give up meddling and earn their living by the work of their hands.

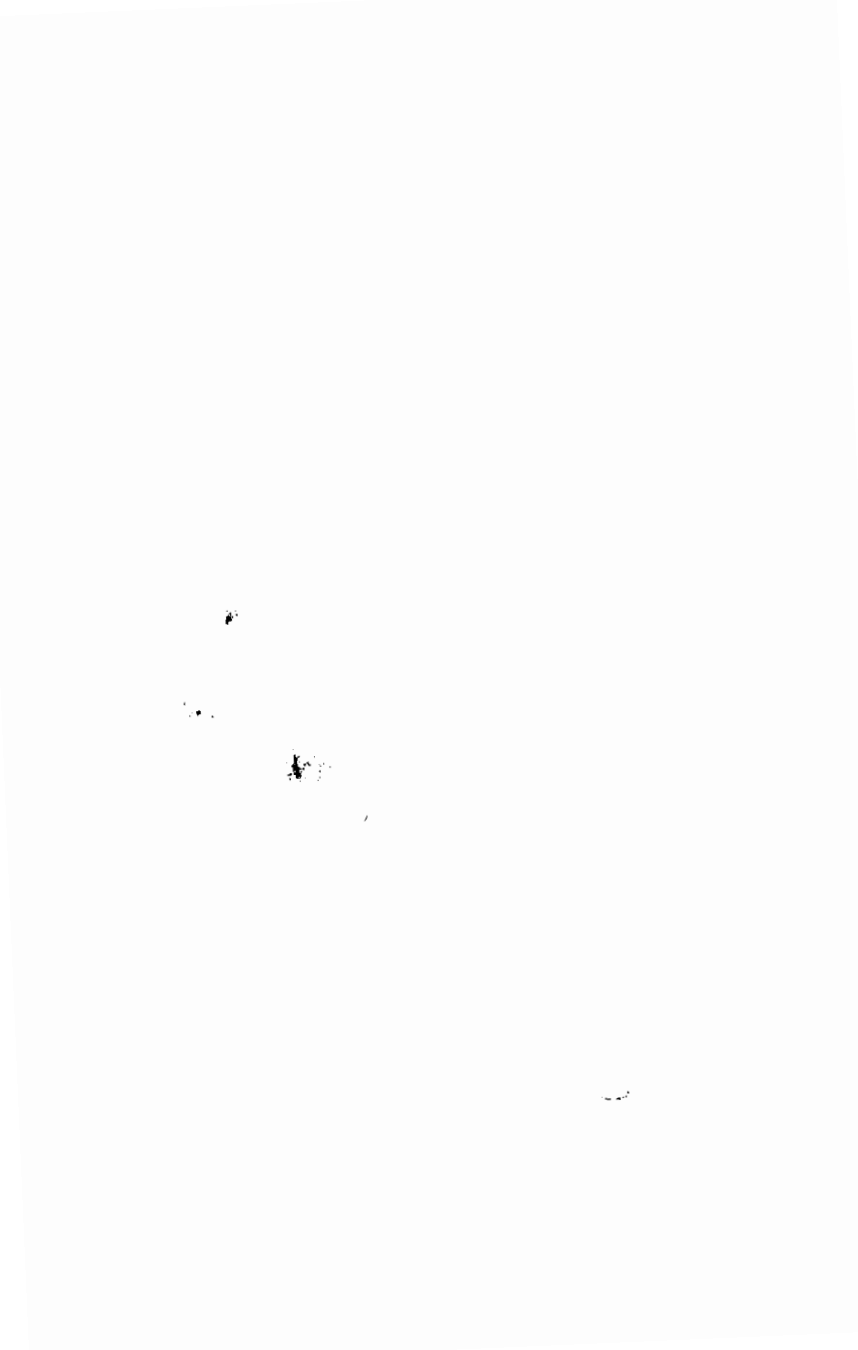
O brothers, do not tire of doing right. Some may make no response to what is said in this letter. Put them to shame by making it clear to them that they forfeit thereby your intimacy. In other words, do not treat them as enemies, rather as brothers who make a mistake. May the source of peace, the Lord himself, give you his peace

20 SECOND EPISTLE TO THESSALONIANS

always, whatever befall you! The Lord be with you all!

I Paul write this greeting with my own hand, and this is evidence in every case that a letter comes from me. Mark the handwriting. The grace of the Lord Jesus Christ be with you all!

THE FIRST EPISTLE TO THE
CORINTHIANS



THE FIRST EPISTLE TO THE CORINTHIANS

PAUL, apostle of Jesus Christ by virtue of a call affirming God's purpose, and SOSTHENES, a brother,

to

The Church of God which is in Corinth, men consecrated by rest in Christ Jesus, become saints through a call from God in which all share who invoke the name of the Lord Jesus Christ, wherever they may be, their Lord and Ours.

God our Father and the Lord Jesus Christ bless and prosper you !

I thank God always for the grace of God bestowed upon you in Christ Jesus, whereby as immanent in him you have received gifts of every sort, the gift of utterance and the gift of knowledge, each in plenitude—a rich endowment proportioned to the completeness with which our testimony to Christ has found its warranty in you, a warranty so effectual that there is not one gift in which you are behindhand in this time of waiting for the Lord Jesus Christ to be revealed, who shall guarantee

you to the last secure against any arraignment in the Day of the Lord Jesus. God cannot betray, by whom you were called to communion with his Son, Jesus Christ our Lord.

Brothers, I entreat you in the name of the Lord Jesus Christ, Stick together; do not split into parties; be entirely at one in mind and in will. My brothers, I am told by Chloe's people that you wrangle; or more precisely, that none of you but has his shibboleth—"I stand by Paul," "By Apollos I," "By Cephas I," "I by Christ." The one Christ made many! Was Paul crucified for you! Were you baptized in Paul's name! Thank God! I baptized none of you but Crispus and Gaius, or perhaps you might say you were baptized in my name. And I baptized too the household of Stephanas; but to the best of my knowledge these are all. Christ did not make me his Apostle to baptize, but to make known the Gospel—in words unstudied, that the cross of Christ might triumph by its own strength.

To men who lose their lives the story of the cross is foolishness; to us who save our lives it stands for God's omnipotence. The Scripture says—

I will subvert the wisdom of the wise;

The discernment of the discerning I will make useless.

Philosopher, rabbi, student of man's life in time,
What are they? God has turned to foolishness the

wisdom of the world. When in the wisdom of God the world for all its wisdom remained ignorant of God, God saw fit to save by the "foolishness" of the invitation those who accept it. Jews require miracles and Greeks run after wisdom, but we proclaim Christ crucified, to Jews a bewilderment, to Greeks foolishness, but to such as themselves accept the call, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the "foolishness" of God transcends man's wisdom, the "weakness" of God man's strength.

Look, brothers, at the circumstances of your call. Not many of you were wise as men count wisdom, not many of high rank, not many of good birth. On the contrary, God chose the world's "simple" to shame its "wise," the world's "weak" to shame its "strong"; God chose the world's "vulgar and contemptible," its "flat nonentities" to abase its "rank and state"; and thus made it clear to frail humanity that its pride shall not commend it in the sight of God. But for you, it is by God's will that you rest in Christ, who became for us Wisdom manifested from God, which stands for Righteousness, Holiness, and Redemption, that we each should say in the words of Scripture: "If I glory, let me glory in the Lord."

For my part, brothers, when I came to Corinth and made known to you the secret purpose of God,

it was as the most ordinary of men, so far as language went and human wisdom. As speaking to Corinthians I did not judge it right to know anything at all but Jesus Christ, nay, but Jesus Christ hanged on the cross. And for myself, it was in weakness that I came before you, and in fear, and in great trepidation; and what I said, the summons I made known, was helped out by none of the tempting arguments in which human wisdom deals, but its cogency was of the spirit and miraculous. Thus everything subserved the same end, that your faith should rest on the power of God and not on the wisdom of men. Not that we ignore wisdom; it is the theme of our discourse when we address men mature in faith, yet not a wisdom of the age that is, or of the rulers in time, whose authority is henceforth discredited. Rather, it is the mystical theme of a Wisdom of God, the inscrutable Wisdom which before time was God decreed to be our passport to glory. It is a wisdom that none of the rulers of this world understands—if they had understood it, they could not have crucified the Lord of glory—, but it is what the Scripture describes:—

Things that eye hath not seen and ear hath not heard;¹
All that God hath prepared for them who love him.

To us God has revealed it by the Spirit. The

¹ That is, Things which have not entered the mind of man.

Spirit sounds all depths, even the depths of God's will. As a man's secret thoughts are not known to any of his fellows, but only to that man's own spirit within him, so also the secret purposes of God none understands but the Spirit of God. We have received the Spirit—not the spirit of the world, but its contrary, the spirit which comes from God, whereby we may discern the good things that have been bestowed upon us by God. On this theme no human wisdom can teach us how to discourse. Only the Spirit can teach us. It is matter “spiritual,” and to men “spiritual” our interpretation of it is addressed. A man natural does not accept the teaching of the Spirit of God. That teaching is to him, foolishness, nor can he comprehend it, because it is seen for what it is by the spiritual eye alone. The spiritual man sees all things as they are; what he himself is none can see who has not the spiritual eye. For

Who hath comprehended the thoughts of the LORD,
And will instruct him ?

But we, our thoughts derive from Christ.

For my part, brothers, not thinking you spiritual, I could not in what I said treat you as though you were. I thought you worldlings. As being babes in Christ I gave you milk. Solid food you could not yet bear.

Nor can you bear it now. You are still worldly. For worldly you are, and you behave no better than other men, when jealousy and partisanship are prevalent among you. When one cries "I stand by Paul," and another "I stand by Apollos," how are you better than other men? Take the case of Apollos and of Paul. They are each just like anybody else who has had work given him to do. When you became believers, Apollos and Paul were in that God's instruments, each of them working just where God determined that his work should lie. I planted the seed, Apollos watered it, but God made it grow. God who makes the plant grow is everything; the planter and the waterer count for nothing. Further, the planter and the waterer are one thing looked at from two sides, although in the matter of wages they are distinct persons, seeing that each shall receive just what his own work apart from the other's has been worth in the sight of God. For it is God who assigns us a share in his work. You are God's planted field, God's house in building.

Performing the work that God's grace assigned to me, I have laid a foundation for the house like a good master-builder; but to build on this foundation is another's part. Let him be careful in every case how he builds upon it. The foundation is laid for good, namely, Jesus Christ, and

none can lay another. But the builders on this foundation have a choice of materials, gold, silver, sumptuous stone, wood, hay, or reeds. Which of these you each take to build with must be known in the end. The Day shall declare it, which is revealed in fire; and in an instant the fire shall try the work, and make known to each of you whether he has built well or ill. If your work shall survive the ordeal, you shall be rewarded. If on the other hand it shall burn away, you must lose your labour, yet you shall escape with bare life, rescued from death as men who have passed through fire.

Can you forget that you are a temple of God, and that the Spirit of God dwells in you? If any think to destroy the temple of God, him shall God destroy. For where God dwells is holy ground, and God dwells in you.

A mistake here is cardinal. There may be among you men who esteem themselves wise in the affairs of this life. These must first become foolish, if they would be wise, forasmuch as the world's wisdom is foolishness with God, who, as the Scripture says, "catcheth the wise in their subtleties," and in another place it says: "In the reasoning of the wise God sees but vanity." If this be so, you are wrong to see cause for pride in your relations with men. For all is yours—

Paul, Apollos, Cephas, the world, life, death, all that is and that shall be—all is yours; and you are Christ's; and Christ is God's.

This is how we would have men regard us—as Christ's servants and as stewards of the truths revealed by God. Now in a steward the first virtue is fidelity. To me it matters very little that my fidelity should be appraised by you, or by any human judges. Even with myself I do not appraise it. Conscience does not accuse me; but that does not prove me faithful. It is the Lord alone who can judge me. Wait therefore, for the hour of reckoning. Judge not at all, until the Lord come, who will illumine all which is obscure and dark, and will reveal the springs of human action. And then, when a man's work is approved, the sentence shall come straight from God.

In what I have said I have for your sakes put Paul and Apollos instead of other names. I wished you to see that what is true in our case ought to be true in all: "Not a handbreadth more than that set down." For none who has taken this caution to heart can think he has cause for complacency in belauding the one teacher at the expense of the other. Friend, who makes thee better than other men? What hast thou which has not been given thee? If given it was, then why applaud thyself for it, as though it were a

feat and not a gift? So you have attained already to perfect felicity! You have made the riches in heaven your own already! You have come to your kingdom, and we stand without! Would to God you had come to the kingdom, that we might be there with you! I daresay it is God's pleasure that we Apostles should come last, as men sentenced to death make the crowning sport in the amphitheatre; for spectacle we are become to the world of angels and men. We are "fools" for maintaining Christ's cause; you as abiding in Christ are "men of sense." We are weak; you are strong. You are advanced to honour; we are held in contempt. Even to this hour we are stinted in food and drink, and scrimped in clothes; we have hard knocks; we are never long in one place; we make a poor livelihood by manual labour. Reviled, we bless; persecuted, we endure; miscalled, we conciliate. We have been used as the refuse of the earth, the offscourings of the universe—until now.

In writing as I do I do not mean to shame you. You are my beloved children, and I would show you where you are wrong. You have men in plenty who can instruct you in the school of Christ, but fathers—not so many. Your very being in Christ Jesus you owe to me, for I brought you the gospel. Therefore, I entreat you, model yourselves on me. And that you may do so the

more readily, I send Timothy, my son beloved and loyal in the Lord, who will remind you how I tread in the footprints of Christ, the exemplar which in every place, in every Church, I teach that men ought to follow.

Some seem to think I do not mean to visit you, and begin to think themselves perfect. But I will come to you ere long, if the Lord please, and I will make sure if for all their self-applause these men have spiritual reality. I am not concerned with what they say. The kingdom of God declares itself not in things said, but in spiritual reality. Which shall it be? Shall I come to you rod in hand, or in love and a spirit of tenderness?

A report is general that there is immorality among you, and in a form unknown even with the heathen—A man has made his father's wife his mistress. And you applaud your perfections, when it was your place to mourn the loss of a brother, praying that he who has done this thing should be removed from your midst (by the visitation of God). For my part, present with you in spirit though absent in body, I have done already as I should have done, if I had been present with you—I have judged this man who has thus flagrantly offended. In the name of the Lord Jesus, you and my spirit being met together, the power of the Lord Jesus in our midst, I have given

sentence that this man be delivered to Satan for the destruction of the flesh, that his spirit may be saved in the Day of the Lord.

Your self-complacency is ill-timed. You forget how little leaven alters a whole lump of dough. You must get the old leaven clean out, if you are to be—what you are—a something unsmirched by leaven, as dough new-kneaded. For our Passover lamb has been sacrificed, namely, Christ; and we should keep our feast, not with the leaven of our old selves, not with the leaven of corruption and of insincerity, but with the unleavened bread of innocence and of candour.

I said in my letter that you ought not to be friends with men who lead immoral lives. I did not quite mean that you should break with your acquaintances in the world who lead immoral lives, any more than that you should break with such as cheat and rob or with idolaters. To do that, you would have to shut yourselves off from the world entirely. What I said was that you should not be friends with any man who takes the name of Christian, and is nevertheless immoral in his life, or dishonest in business, or continues to worship idols, or calls his neighbour names, or is a drunkard, or preys upon other men—be friends with him, did I say? You ought not to sit down at the same table with him. What right have I to judge

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those who stand without? Such as have crossed your threshold you have a right to judge; those who still stand without are judged by God. "Remove the wicked man from your midst."

Here a question arises. When two of you fall out, do you so far forget yourselves as to take the case to a heathen court rather than lay it before Christ's people? Do you forget that the people of Christ shall judge the world? And if the world must come before you to be judged, are you not competent to determine trivial issues? Do you forget that we shall judge angels? Much more may we judge the common issues of daily life. If therefore there arise at any time questions of daily life requiring decision, take the men who are least thought of in the church, and make them decide them! I wish to shame you, when I say so. Is it the case that there is not among you all one sensible man competent to decide his brother's dispute, but that brother with brother goes to law, and goes to law before unbelieving judges? You must at once confess to desperate shortcoming, if you have quarrels with one another that call for decision. Is it not better that you should put up with wrong or with loss! Put up with it, do I say? Nay, the wrong, the loss, is inflicted by you, inflicted upon fellow-Christians. Do you forget that unrighteous men shall not inherit the

kingdom of God? Make no mistake. No whoremonger, or idolater, or adulterer, or catamite, or Sodomite, or thief, or cheat, or drunkard, or caller of names, or lover of gain at any cost, shall inherit the kingdom of God—. And such some of you were. But you washed yourselves clean; you were made pure; you were pronounced righteous; by the power of the Lord Jesus Christ and by the Spirit of our God.

In all things I may do as I please, but not all things that I may do are for my good. In all things I may do as I please, but I will not be so false to myself as to let things do as they please with me. There is the case of the stomach and its food, the food for the stomach and the stomach for the food; and both the one and the other God will do away with. There is the case, on the other hand, of the body as the seat of personality, which exists, not for fornication certainly, but for the Lord, as the Lord for the body; and as God raised the Lord from the grave, so shall he raise us by his power. You cannot but know that your bodies are members of Christ, instruments by which Christ acts. Can I take what belongs to Christ, and let a harlot have it? God forbid! Or, if this is beyond you, do you not know that the union of a man with his mistress makes the two one body? For "the two," it is said, "shall

be one flesh"; whereas the union of a man with the Lord is unity of spirit. From fornication turn and flee! In every other sin the body is unconcerned, but the fornicator sins against his own body. Or, if this also is beyond you, do you not know that your body is the sanctuary of the Holy indwelling Spirit, whom you have from God? Nor do you belong to yourselves. You have been bought at a price. Use therefore your body for the glory of God.

You have spoken in your letter of the relations between men and women. Perfect continence is laudable in anybody; but inasmuch as there is such a thing as fornication, let every man have his own wife, every woman her own husband, the husband paying his debt to his wife, and she hers to her husband. A wife cannot do with her body just as she likes—it is her husband's; nor can a husband do with his body just as he likes—it is his wife's. Do not deny one another, unless it may be by common consent for a limited time, meaning to give yourselves to prayer without distractions, and then come together again. Otherwise incontinence may give Satan an opening to tempt you. But what I say here is by way of concession, not of injunction. My desire is for all men to be as I am myself; but everybody has a gift of his own from God, one in this way, another in that.

To unmarried persons and to women whose husbands are dead I have this to say:—It is laudable in them, if like me they remain as they are; but if they lack self-restraint, they should marry. They had better marry than chafe with desire. Respecting such as are married, I ordain—no; it is the Lord who ordains it, not I—that a wife shall not leave her husband, (if she has left him already, let her keep single or make friends again with her husband), and that a husband shall not put his wife away. To everybody else my counsel is—it is my counsel, not the Lord's command—; if any in the brotherhood has a wife who is not of the faith, and she is content to live with him, he should not put her away; nor should a wife put her husband away when he is not of the faith, if for his part he is content to live with her. For as incorporate in his wife such a husband is brought into specific relation with God; and as incorporate in her husband who is one of the brotherhood an unbelieving wife is brought into specific relation with God. If this is not the case, then your children instead of standing as they do in a specific relation to God are not set apart for God at all. But if the unbelieving partner seeks a separation, separation let there be. In no difference of this sort is any member of your brotherhood, whether man or woman, under obligation to

surrender. At the same time God has called you to be peacemakers. So to a woman thus circumstanced I should say, "For all you know, you may save him, if you remain his wife"; and to a man, "For all you know, you may save her, if you remain her husband." Nay, rather in every case let men be content with the lot the Lord has assigned them, with the state of life in which God's call has come to them. This is a rule I lay down in all the Churches. Were you circumcised at the time of your call? Do not efface the marks of circumcision. Has the call come to you uncircumcised? Do not seek to become circumcised. Circumcision is nothing, and uncircumcision is nothing. To keep God's commandments is everything. None of you but was one thing or another when he was called. Let him not alter his style. You were a slave when you were called; you need not be concerned thereby.¹ A slave called to union with the Lord is the Lord's freed man. And the reverse is true; he who was free when he was called is the Lord's slave. You have been bought at a price. Men are not your masters, that you should do as they would have you. You are members of God's household; therefore be content every one of you

¹ But if you *can* become free, you had better take your freedom.

with the station in life in which you were when called.

For the case of unmarried women I have not a charge from the Lord, yet you may be glad to have the opinion of one to whom the Lord has shown such mercy that you can confide in his judgment. These are the days of trial, and on that account I believe this to be a sound axiom for men and women—"Happy is the lot of the unmarried." Are you married? The tie exists. Do not dissolve it. Is this tie with you a thing of the past? Do not marry again. But if you do marry, you have not done any wrong; nor if a maid marries, has she done any wrong. Yet by marrying you are bound to have your natural affections harrowed, and for my part I would spare you this suffering, if I could. O brothers, I assure you, the days of trial have been brought near to their term. Therefore, if you are married, see that you be not preoccupied thereby; if you are unhappy, not absorbed in your misery; if you are happy, not engrossed in your bliss; if you buy, not assured of possessing; if you mix in the world, not identified with it. For the world as a posture of things is now passing away. So I would have you exempt from its cares. When a man is not married, he is taken up with the Lord's business, how he can please the Lord; but once he is

married, he is taken up with worldly things, how he can gratify his wife ; and his heart is not single as it was before. It is the same with a woman. Unmarried, whether a widow or a maid, she is taken up with the Lord's business, and would make herself his body and soul ; but once she is married, she is taken up with the world, how she can gratify her husband.

In arguing thus I argue for your own advantage. I have no thought of imposing my will upon you. On the contrary, I would help you to choose the good part, to sit by the Lord's side, and hearken the better because nothing distracts you.

But there is no rule without exceptions. A father with an unmarried daughter in whom the instinct of motherhood is strong, may think he acts unfairly by her, and it may be there is ground for letting her marry. He must act as he thinks fit. He is not wrong. Let the girl marry her lover. But when a father has settled convictions, and nothing obliges him to act against them ; when he is free to carry out his own wishes, and he has made up his mind ; he will act rightly, if he keep his daughter at home. Indeed both act rightly, he who lets his daughter marry and he who does not ; but that he who does not makes the better choice time will show.

A woman is bound to her husband for the term

of his life ; but if the husband dies, the wife is free to marry whom she will, always provided the man is a Christian. Yet if she remain as she is, she is the happier for it,—if my judgment counts, for God's Spirit is not denied, I daresay, even to me.

Next as to the eating of meat which has been sacrificed to idols. Here we are sure we all have knowledge. Knowledge inflates, but love fortifies. If you think you have any knowledge at all, the right order of knowledge is not yet yours ; but if you love God, then you are known by God. Well, as concerns the using for food of animals sacrificed to idols we are sure that the universe contains no such beings as these idols stand for, and that God there is none but one. If gods so-called do exist, in heaven if you like, or if you like, on earth—and there are many so called gods and many so-called lords—nevertheless for us there is one God, God the Father, from whom all things come, to whom all things move, and one Lord, the Lord Jesus Christ, through whom are all things, through whom we are. But not all have this knowledge in them. Until the other day some of you habitually thought of the idol as real. For such the eating of meat from an animal that has been sacrificed to an idol may be a ritual act, and their conscience may be so weak that it cannot resist contamination. Food will not bring us nearer to God. We

are none the worse on that score for not eating, none the better, if we eat it. But take care lest in any degree this your right to eat or not to eat just as you like endanger the welfare of the weak. Suppose a brother whose conscience is weak sees another, a person with knowledge, sitting at meat in an idol's house, is there no risk that his conscience from its very weakness will be "fortified" in the habit of partaking ritually of meat that has been sacrificed to an idol? He is lost by reason of your knowledge, this weak brother for whom Christ died. Sinning thus against your brothers, and giving to their conscience a blow which it is not strong enough to withstand, you sin against Christ. Therefore if that which I eat imperil my brother's welfare, I will never touch meat so long as I live, sooner than imperil my brother.

Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord? Is not my work in the Lord manifest—your union with him? For other men I may be no Apostle, but for you at least I am. Is not the Lord's seal set upon my Apostleship—your union with him? There is my answer to those who desire to sift my title.

Have we not a right to food and drink? In going from one church to another have we not a right to take a wife with us, if she be a Christian,

as is done by the other Apostles, and by the Lord's brothers, and by—Cephas. Or is it to me and Barnabas alone that the right is denied to lay aside the burden of working for a living? A soldier on service does not provide his own food. If you plant a vineyard, you expect your share in the fruit; if you tend a flock, your share in the milk from the flock. This is not simply to argue as men argue; the argument is to be found in the Law. In the Law of Moses it is written—"Thou shalt not muzzle an ox treading out the grain." Is God in this command concerned for cattle, or does he desire our advantage, and nothing besides? It was indeed enacted for our advantage. The right is secured here for the plougher and the thresher to look forward each to a share in the results of his labour. If we in your hearts have sown the seed of spiritual life, is it a great thing, if we ask you to repay us out of your worldly goods? If others have any right to command you in this, we have the same right in greater measure. Nevertheless we have not used it. Nay, we care not what we suffer, if it further our resolve not to do anything that can defer the triumph of the Gospel of Christ. Priests engaged in the temple's services live, as you know, at the temple's charges; those who wait upon the altar have, like the altar, their portion from the sacrifices. In the same way

the Lord directed those who proclaim the gospel to live by the gospel.

For my own part I have not cared to use any of these rights; nor is anything I have here set down written in the hope that something of the kind should be done in my own case. Better for me to have done with life—No, no! none must spoil a privilege I take such pride in! If I declare the gospel, pride can have no place there. I do it because I must. Woe is my portion, if I do not declare the gospel. If I am eager to perform this duty, I am repaid; if loth, I remain accountable for its proper performance. And how am I repaid? In the aspiration to make the Gospel a gift without a drawback, when for the sake of doing so I am content to deprive myself of some of the right given me by the Gospel.

Nay, being free, free from all constraints, I have let all men make me their chattel, that from my pound invested in them I should get the greatest return. Thus to the Jews among them I have become as a Jew, that I may gain the Jews. To do the like by men to law accountable, I have become as though I were myself to law accountable, when so accountable I am not. To gain men to law irresponsible, I have become as one to law irresponsible, when so far from being irresponsible to the law of God, I am responsible to the law of

Christ. To the weak I have become weak to add the weak to my gains. To all I have become all things in order at all costs to save some. And all that I do I do for the Gospel's sake, to get others to share with me in it.

Runners in a race, you know, all run, but one gets the prize. See that you so run as to make sure of the prize. Competitors in a trial of strength are in all things abstemious. The chaplet they desire to get thereby is destined to perish, whereas ours is imperishable. So for my part as runner I race, I do not drift towards the goal; as boxer I hit home, I do not spend my force on air. I punish my body and compel it to do my will, lest perchance my call to others end in my own rejection.

Aye, brothers, there is a passage in the history of our fathers which it is well you should understand. They were all overshadowed by the Cloud, and all passed over the Sea, and all were baptized to faith in Moses by virtue of the Cloud and of the Passing-over the Sea, and all ate spiritual food, and all drank of the one spiritual Water—for their daily drink was water from the spiritual Rock which went with them; and this Rock was Christ. Nevertheless in the greater part of them God took no pleasure. They fell in the wilderness.

Now seeing that everything that happened

then stood to us as a sketch stands to that which it portrays, we must not set our hearts upon wrong-doing as the men of old set theirs. You must not fall into idolatry as some of them fell, as it is written.—“The people sat down to eat and to drink, and rose up to play.” Let us not give way to fornication as some of them did; and there fell in one day twenty-three thousand. Let us not try the Lord’s forbearance as some of them tried it; and they perished one after other from the bite of the serpents. You must not murmur as some of them murmured; and the Angel of Death destroyed them. As befalling the men of the past these things were as a sketch of the present; and they have been recorded as a warning to us for whom the last act in the drama of time is begun. Therefore, if you think your foothold secure, beware lest you lose it. No temptation has taken you other than man can withstand. God may be trusted. He will not let you be tempted beyond your strength, but when temptation comes, he will also provide the way of escape, so that you can support it.

Therefore, my well-beloved, if tempted to idolatry, turn and flee from it. I know you to be reasonable men. All the better for my argument. You shall judge for yourselves what I make of it.

The cup of blessing which we bless, is it not

that whereby we have communion with each other in the blood of Christ? The loaf which we break, is it not that whereby we have communion with each other in the body of Christ? As the loaf is one loaf, so we the many partakers, are one body; for we share, all of us, in the one loaf, from which the portion of each is broken. Take Israel, the race called by that name. It is the case, is it not, that Israelites who eat of the sacrifices have communion with each other in the altar? Well, what next? I do not say, far from it, that meat sacrificed to an idol, or that an idol itself, is as such a substantial thing; but I do say that idolaters sacrifice not to God, but to Spirits of evil. For you to have communion with each other in Spirits of evil! Anything rather than that! The cup of the Lord, a cup of some Spirit of evil, you cannot drink of both! The Lord's table, a table of some Spirit of evil, you cannot sit at both! To think we can is to provoke the LORD to jealousy. Are we stronger than he?

In all things we may do as we like, but not all things are advantageous. In all things we may do as we like, but not all things make men better. In cases of doubt our rule should be, not to think of ourselves, but of the other man concerned. Eat of any meat that may be sold in the market. Ask no questions about it, that your conscience may not prick you. "The Earth is the LORD's and all

therein contained." If some one, who is not himself of the faith, invite a party of you to a meal, and you care to go, eat of anything that may be set before you. Ask no questions, that conscience may not prick you. But suppose a friend say to you, "This meat is from a sacrifice," then do not take it. This much you owe to your informant and to conscience—his conscience, I mean, not your own. Yes, his conscience only. What difference can it make to my liberty for it to be construed by a conscience other than my own? If for my part I am grateful for my portion, why call it a fault in me to take that for which I can myself give thanks?

So, as often as you eat, or drink, or do anything at all, let your motive always be the enhancement of God's glory. Be careful to do nothing that can hamper Jew or Greek, or the Church of God. It is my own rule to adapt myself in all things to all men. There is nothing I desire for myself; my one concern is for the multitudes—that they be saved. In this I copy Christ; may I not ask you to copy me?

I am pleased by the considerateness with which you always treat me and by the loyalty with which you adhere to the body of tradition just as I transmitted it to you. But all is never said; and I should like you to know that the one head of

every man is Christ, and the head of Christ is God; while for women—a woman's husband is her head. A man who has any sort of cover for his head when he prays or when he utters the voice of the Spirit,¹ dishonours his head thereby; whereas a woman dishonours her head, as often as she prays or utters the voice of the Spirit¹ with her head uncovered. Her case is then one and the same with the woman's whose head is shaved. A woman who refuses to cover her head should go a step further, and crop her hair. But if cropped hair or a shaven head is humiliating to a woman, it follows that she must cover her head. A man has no right to cover his head. He is the image of God, that is, a reflection of God's greatness, whereas the woman is a reflection of man's greatness. For inasmuch as man was not created for the woman's sake, but woman for the man's sake, man's existence derives not from woman, but woman's from man. This is why the woman ought to bear the symbol of man's authority upon her head, if she would not incur the angels' displeasure. But although this is so, nevertheless in the Lord there is no separating man from woman or woman from man. As the woman at the first came into being from the man, so now the man comes into being by the woman; while in the sum existence is from God.

¹ Or "expounds the mind of God."

It is a matter for you to decide by putting these questions to yourselves—. When a woman addresses God in prayer, is it consistent with her act that she be uncovered? Does not Nature herself apprise you that when a man has long hair, it is a stigma to him, but that long hair is a woman's glory, being nature's gift in lieu of raiment?

Some may make as if they would debate the matter. I leave it where it stands at present. We have no custom of the sort, nor have the churches of God.

Next, a word of admonition. I said above I was pleased with you. It is not so here. You manage so ill that, instead of being the better for coming together in company, you are the worse. First of all, when you meet as a church, you split up, I am told, into sets. This I believe to be a fair account on the whole, but not quite fair. For views depending upon personal predilections are bound to be represented among you, if the men whose tenets carry the stamp of authority are to be known among you for what they are. Now, as to your meetings. It cannot be said that you come to them to eat the Lord's Supper. Everybody's first thought is to have his own supper. One man goes hungry; another sups so well that he is besotted. Have you not houses to eat and

to drink in? Or do you think you need stand on no ceremony with the church of God; that because men are poor you may affront them? What can I say to you? That I am pleased with you? No! anything but that!

Myself I received from the Lord's mouth that which in turn I transmitted to you—, that the Lord Jesus on the night on which he was betrayed took a loaf of bread, and gave thanks, and brake it, and said: "This is my body the source of your salvation. Do this in remembrance of me." In the same manner after supper he took the cup also, saying, "This cup is the new Covenant sealed by my blood. Do this, as often as you drink it, in remembrance of me."

As often as you eat of this bread and drink of this cup, you rehearse the Lord's death—until he come. Wherefore every one who shall eat of the bread, or drink of the cup of the Lord as if to do so were an act not differing from any other, shall be held responsible in respect of the body and the blood of the Lord. Let a man scrutinize his own motives, and then, not before, let him eat his portion of the loaf and drink from the cup. For he who eats and drinks eats and drinks judgment against himself, if the body he discern not. This is the reason why many among you are ill and infirm, and why quite a number have died;

whereas if we judged our own motives, we should not be judged. As it is, we are judged by the Lord, being by him corrected, that when the world is judged we may not like the world have judgment recorded against us.

Therefore, my brothers, when you come together to a common meal, wait till all can join you in it. If you are too hungry to wait, eat at home rather than bring a judgment upon yourselves by going with the others. What I do not mention here, I will put straight, when I can visit you.

Let us consider next the gifts of the Spirit. A brother speaking to brothers, I may doubt you do not know their nature; and I would tell you what they are.

You remember, when you were Gentiles, you drifted, just as the stream took you, to the dumb gods, your idols; and because you did so then, I caution you now that none speaks by God's Spirit when he says, "Jesus be accursed," and none can exclaim "Jesus is the Lord," unless he be possessed by the Holy Spirit.

There are gifts, each from each distinct, but the same Spirit; modes of service, each from each distinct, and the Master served the same; manifestations of energy, each from each distinct, and the same God, sole source of all energy whatsoever, in whomsoever manifested. None but has the

opportunity offered him for revealing the Spirit for a beneficent end. One man abetted by the Spirit may become the mouthpiece of wisdom; another, the mouthpiece of knowledge, from waiting upon the same Spirit; another, possessed by the same Spirit, may exercise the gift of faith; another, gifts of healing by the one Spirit; another, the gift of miraculous powers; another the gift of expounding verities; another, the gift of discriminating between spirit and spirit; another, the gift of tongues in their kinds; another, the gift of interpreting tongues. Yet all these activities are manifestations of the same Spirit, who as he wills apportions them severally to sundry men.

As the body of man is one whole and has many members; as the members of the body being many form one body; so also is the Christ. For by one Spirit, be we Jews or Greeks, slaves or free men, we have in baptism all been merged in one body and all imbibed one Spirit. The body does not consist in one member; it has many. If the foot say, "As I am not the hand, I do not belong to the body," not for all it can say does the foot not belong to the body. If the ear say, "As I am not the eye, I do not belong to the body," not for all it can say does the ear not belong to the body. If the body were all eye, there could be no sense of hearing; if all ear, no sense of smell. But as it is,

God has disposed the members within the body, every several member, according to his pleasure. If one member were substituted for all, there would be no body. As it is, there are members many, yet one body. The eye cannot say to the hand "I need thee not," nor can the head say to the feet "I need you not." Nay, the truth rather is, those members of the body are indispensable that are perhaps by nature most dependent upon others, and functions of the body that we think least estimable we are careful to esteem above the rest, and the parts of us we deem indecorous are used with a precise decorum that our worthier parts can do without. Yea, God has attempered the body part to part, assigning to that which ranks the lower a greater dignity, that the sundry members may all be concerned alike for the wellbeing of the rest, and may work together without jarring. And if any one member be in pain, all the members partake in its pain, or if one member's case be bettered, all the members share its contentment.

You are the body of Christ; you are its several members. And these members God has placed each in his rank within the Church—Apostles first, then interpreters of truth, thirdly teachers, then miraculous powers, then gifts of healing, ministering to the distressed organisation, tongues in their

kinds. Can all be apostles; all, interpreters of truth; all, teachers; all, workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret tongues?

The highest gifts, I tell you, are the gifts to covet; yet there is that transcends them all. Let me point you the way thereto.

I may speak with the tongues of men and of angels, but if love I have not, they are the blaring of a trumpet or the crashing of a cymbal. Even if I read the mind of God, and am at home in all the mysteries and in every field of knowledge; even if I have faith entire that can shift mountains from their place, but have not love, I am nothing. Even if I give in alms all I possess; even if I yield my body to be burnt, but have not love, I am none the better. Love is long-suffering, is kindly given. There is no jealousy in love, no parade, no conceit, no bad manners, no self-seeking, no flying into a temper, no imputing of ill motives, no relish for anything wrong, but instead, a responsive delight in everything honest. Love is always content, always confiding, always sanguine, always patient. There can never be a time when love is not. Spiritual sagacity, its work shall one day be finished; tongues, they shall cease; knowledge, its task shall be achieved. Because we are imperfect, we seek knowledge; because we are imperfect, we

try to read the mind of God ; but the perfect state once reached, that which is imperfect can serve no purpose. When I was a child, I spoke as a child, I thought as a child, I argued as a child ; now that I am a man, I am done with childhood's limitations. The things we see now are reflections from a mirror that we have to make out as we best can, but then we shall see realities face to face. Now I know imperfectly ; then I shall know all, even as I have been known. But meanwhile faith, and hope, and love last on, these three, but the best of them is love.

Try to make this love your own, yet seek earnestly to become vehicles of the Spirit, more especially to expound the mind of God. To speak in a tongue is to speak to God, not to men ; for none understands it. They who so speak speak as the Spirit sways them of things which transcend human intelligence. It is otherwise when the mind of God is expounded. You then announce to men truths which edify, encourage, and console. If you speak in a tongue, you edify yourself ; but to expound the mind of God is to edify the Church. I could wish you all spoke in tongues, but rather that you could expound the mind of God. It is a higher gift than to speak in tongues, unless the speaker by interpreting them gives the Church an opportunity for profit. Suppose I speak in tongues

when next I visit you, what good can I expect to do you, unless I tell you further some piece of revelation or of knowledge, some truth caught by insight or something worth the learning? There are things which though inanimate nevertheless produce sound, a flute for example, or a lyre; but the sounds they give out must be various and well-defined, if in the sum they are to make an intelligible tune on the flute, as the case may be, or on the lyre. If a trumpet give out a sound meaning nothing in particular, can soldiers be expected to arm for battle? Apply this to yourselves. If by your instrument the tongue you do not produce speech consisting in well-defined sounds, can you expect what you say to be understood? The result must be a pure waste of effort. There are ever so many languages in the world, and none of them but has a meaning. If I am spoken with in a language which I do not understand, the speaker will conclude that I talk gibberish, and from my point of view he will be in the same case himself. Apply this to yourselves. You are all so greatly concerned to have one spirit or another. Set your minds on excelling in things which augment the Church's wellbeing. Therefore every one of you who speaks in a tongue ought to pray for the power to interpret it. If I pray in a tongue, my spirit prays, it is true, but my intelligence remains inert.

How can I mend this? I shall still pray in the Spirit, but I will pray with my intelligence also. I shall still sing God's praise in the Spirit, I will sing with my intelligence also. For suppose you give God thanks in the Spirit, how is the ordinary man, who does not share in your gift, to say Amen to your thanksgiving? He has not caught your meaning. For yourself your thanksgiving is as good as may be, but there is another concerned in it, and he gains nothing by it. I speak in tongues, thank God, more than you all; but in the ears of the Church I would rather pronounce five words with my understanding, and instruct men thereby, than a thousand times five in a tongue.

Why behave, O my brothers, as though in understanding you were children still? Be children in evil, but in understanding behave like men full-grown. It is written in the Law, "By men of an alien tongue, by the mouth of aliens will I speak to this people, but not even then will they give ear to me, saith the Lord." It follows that tongues are to serve as a sign, not for men who believe, but for such as do not, whereas in respect to what the Spirit reveals of the mind of God the converse is true. If, therefore, when the whole Church is assembled, all speak in tongues, any simple folk without the gift or any unbelievers who may come in are sure to say that you are mad. If, on the

other hand, all expound the mind of God, any unbeliever or any simple man without the gift who may come in, is proved by all to be other than he should be, is by all called to a reckoning, what lies hidden in his heart is brought to light; and in the end with his face to the ground he will humble himself before God, and exclaim, "God is in you indeed."

Well, what is the upshot? When you meet together, you each bring something with you—a song of praise, a lesson, a revelation, a tongue, an interpretation. It is your business to see that everything said or done be said or done in a way likely to further the best interests of all. As for speaking in tongues, it should at any meeting be confined to two, or at most to three, persons; and these should speak one at a time, each in his turn. None of them should have more than one interpreter; and if there be nobody to interpret him, it is better that a speaker should not exercise his gift at all in the case of the Church, but speak to himself and to God. Of those to whom it is given to reveal the mind of God, only two or three should speak, and the others should sift what these say. If some one who has not yet risen to speak is vouchsafed a revelation, the first speaker should sit down. There can be no reason why you should not all speak in God's name one after another for

all to learn something, all to get some encouragement. And if a man speaks in God's name, the spirit within him must move him to give place to his fellows, seeing that God in whose name they and he speak is the God of peace, not of dissension. It is so in all the churches of God's people.

Your wives ought not to open their lips in the meetings of the Church. They have not the privilege of speech there. On the contrary, it is incumbent upon them to take the subordinate place, which the law gives them. If there be any matter upon which they wish to be informed, let them ask their husbands at home. It is out of place for a woman to speak in Church. If you hold it is not so, do you hold too, I wonder, that it was you who launched the word of God upon the world, or that it has made its way to none but you?

Before any one can think himself entitled to speak in God's name or to be the mouthpiece of the Spirit, he must be aware that what I here write to you is God's command. To ignore it is to be oneself ignored.

And so, my brothers, seek eagerly for grace to be able to expound the mind of God, and do not repress speaking in tongues. Yet let all be done in a decorous and orderly way.

I next acquaint you, brothers, with what the

gospel is that I once imparted to you, which you also received, to which you also adhere, which is also the means whereby you are saved in the long run, if you realize in what intention I imparted it to you,—unless your faith was make-believe from the first.

I delivered to you in chief that which had also been delivered to me, that Christ died for our sins as the Scriptures had said, and that he was buried, and that on the third day as the Scriptures had said he was risen, and that he appeared to Cephas, then to the Twelve; after that he appeared to more than five hundred disciples at the one time, most of whom are still alive, though a few are dead; after that he appeared to James, then to the Apostles in a body; and last of all as to one whose life as an apostle began in what was almost a supersession of nature, he appeared to me also. I am in truth the least of the apostles. I persecuted the Church of God. I am not fit to bear the name of an apostle. Nevertheless by the mercy of God I am—what I am; and this, God's mercy to me, has not been quite unused. Nay, I have laboured more fruitfully than all the rest together,—no, not I, but the mercy of God and I. Well, you may call it mine or theirs as you choose, but this is our message, and this is the sum of your faith.

But if Christ is the burden of the message, if

the message is that he is risen, how can some among you argue that there is no such thing as a resurrection of the dead. If there is no such thing as a resurrection of the dead, Christ himself is not risen; but if Christ is not risen, then our message is good for nothing, and our faith is good for nothing; and we are convicted too of misrepresenting God, forasmuch as we have affirmed of God that he raised the Christ—whom he did not raise, if after all dead men do not rise. For if dead men do not rise, Christ himself is not risen; and if Christ is not risen, your faith serves no purpose; you are still sunk in your sins. And such as have died believing in Christ, they too have perished after all. If our case is no better than this, that in the present life we have had hope in Christ, we are the most unhappy men in all the world.

It is not so! Christ is risen from the dead, first-fruits of those at rest. For as death is man's doing, so is resurrection from death man's doing also. Just as all die as comprehended in Adam, so also as comprehended in the Christ shall all be made alive. But each man in his proper place as one in an ordered host; Christ as first-fruits; next all who belong to Christ, at his coming; then the end, at a time uncertain, when he delivers his kingdom to his God and Father, when he has

dethroned all sovereignty, and all domination and power; for king he must remain until God has put all his enemies under his feet. Death is the last enemy dethroned; for there is naught that God has not put under his feet.—But when it is said that all things are made subject to him, it is clear that he is excluded who has made them thus subject.—But when all things have been subjected to him, then shall the Son himself become subject to him who subjected all things unto him, to the end that God be everything in every heart.

Otherwise, what will they gain, *these arguers*, who receive baptism—to be numbered with the dead! If it is certain that dead men do not rise, why be baptized—to be numbered with them! And we too, why do we brave death every hour? Never a day but I take my life in my hands, never a day, I assure you by the brotherly pride in your faith with which I am possessed in Christ Jesus our Lord. Was my view bounded by this world, when I fought with beasts in Ephesus? If it was, am I not worse off than before? If dead men do not rise, “let us eat and drink, for we die to-morrow.”

Do not be led astray! “Many a fine nature is ruined by evil companionship.” You must have done with this weakness, if you are to retain your self-respect. Do not persist in error. The trouble

with some men is an incomprehension of God. To say this is to reprove you, and you deserve reproof.

But some one is sure to say, "How do the dead rise? Besides, they must have a body, when they come. What can it be?" Foolish man, what you sow must die, if it is to come to life again. And what you sow is not the body that is to be; it is just a grain of seed, a grain of wheat, it may be, or a grain of any seed. And God gives to it a body just as he willed from the first, and to every one of the divers seeds a body appropriated to itself. Flesh is not all the same in kind. There is human flesh, there is flesh of beasts, of birds, of fish; and these are all different. There are bodies fitted for existence in heaven no less than bodies fitted for existence on earth; but bodies celestial have one kind of excellency, and bodies terrestrial have another. The sun has a splendour of his own; so has the moon; so have the stars, every star in splendour differing from every other. It is so with the dead when they rise. That which is committed to the ground is perishable, it is raised imperishable; it is sown in abasement, it is raised in majesty; it is sown in disability, it is raised in power; it is sown an animate body, it is raised in a form that spirit may inhabit. If there is an animate body, there is also a spiritual body. Thus it is written, "The first man Adam was made an

animate existence having life," the last Adam a spirit giving life. Yet the spiritual is not first in time; the animate comes first, then the spiritual. The first man is from earth, of the earth; the second man is from heaven. All who are of the earth partake in the nature of the one; all who are heavenly, in the nature of the other; and as we have borne the image of the earthly, let us bear likewise the image of the heavenly.

Flesh and blood, I assure you, cannot inherit the kingdom of God, much less does corruption inherit incorruption. And here I show you a mystery. We shall not all die, but we shall all be changed, in a moment of time, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory!" "O Death, where is thy victory! O Death, where is thy sting!" The sting of death is sin, and the strength of sin is the Law. But thanks be to God, who offers us the victory through our Lord Jesus Christ. Therefore, my brothers beloved, be ye steadfast, unmoveable, always abounding in the work of the

Lord, forasmuch as you know that your labour is not thrown away, if it springs from faith in the Lord.

As regards your part in the collection for the people of God, you had better do just as I arranged for the churches in Galatia. On the first day in every week let each put by as a sort of household hoard anything he may have to the good. I would rather you did not wait for my coming before collecting the money. Then when I come, such persons as you may have approved and given credentials to I will send to Jerusalem to take your offering to those for whom it is destined ; but if the result makes it worth my while to go myself, they shall go with me.

I mean to visit you by way of Macedonia,—for I take Macedonia on my way,—and perhaps I shall make some stay with you, perhaps spend the winter in Corinth, in the hope that whatever my destination you will give me a send-off when I go. I do not care to come at present, to get a sight of you and be off again ; rather I hope to be with you for quite a long time, if the Lord permit. But I do not leave Ephesus before Pentecost ; I have such a fine, remunerative opening in this place, and a deal of opposition.

If Timothy should come, see you put him at

his ease. He is engaged in the Lord's work, as I am; that should surely secure him the respect of everybody. And when he leaves you to rejoin me, bring him on his way and wish him well. When the disciples now with you return to Ephesus, I look for him too in their company.

Then there is the case of Apollos, our brother. I begged him earnestly to make one of the party from the brotherhood here who are gone to see you, and positively it was not his wish to come at present; but he means to come as soon as he thinks it wise.

Watch! Stand fast in the faith! be men! be strong! Let all you say and do be said and done in love!

Brothers, I have a request to make. The family of Stephanas was, as you know, the first sheaf gathered from Achaea in the Lord's harvest, and they have, as you know, undertaken the work of serving the people of God. Will you on your side undertake to be guided by men so devoted and by all who second their efforts and labour in the cause?

I am glad that Stephanas, and Fortunatus, and Achaicus are here. You could not be got at, but they have made up for this. They have restored calm to my spirit and to yours. Men who serve you so well you ought really to rate at their true value.

68 FIRST EPISTLE TO CORINTHIANS

The churches in Asia greet you. Aquila and Prisca with the church that meets in their house greet you warmly in the Lord's name. All the brotherhood greet you. Greet one another with a holy kiss.

Lastly, greeting from Paul himself in his own handwriting. If any is without affection for the Lord, let him be accursed. "Maranatha!" "Come, Lord!" The grace of the Lord Jesus be with you! My love is with you all as at one with me in Christ Jesus.

**THE SECOND EPISTLE TO THE
CORINTHIANS**

CHAPTERS I. to VIII.



THE SECOND EPISTLE TO THE
CORINTHIANS

Paul, by God's will apostle of Christ Jesus,
and Timothy, our brother,
to
the Church of God established in Corinth,
and, furthermore,
to
all the people of God dwelling throughout Achaëa.
Grace and peace be yours
from God our Father and
the Lord Jesus Christ !

Blessed is the God and Father of our Lord Jesus Christ. Pity is an attribute of the Father, and the source of all comfort is God. If we have trials of any kind, they are no sooner come than God comforts us in them all. It is as though he would intimate that we can comfort our neighbour in any trial, if we take the like way of comforting him as God takes with us. For if the sum of

Christ's sufferings as sufferings accruing to us is inexhaustible, yet by the mediation of Christ our fund of comfort is become inexhaustible too. So if we have trials, they are borne with advantage to you, bringing you comfort and spiritual well-being, and if we are comforted under trial, our comforting is for your good, for it assures you a comfort from God that operates in your patient submission to sufferings, which, though ours in the first place, are at the same time your own. Nor can our confidence in your welfare betray us, knowing as we do, that, if you have part in our sufferings, you have part in our comforting also.

Well, we have had of late our time of trial, and in brotherly love we should like to tell you of it. There came upon us in Asia great suffering, that we had not the strength to fight against. We were prostrated by it, and gave up hope, thinking our days were numbered. It was as though we signed our own death-warrant. Out of it all comes the lesson not to put faith in ourselves, but to leave our fate in God's hand, who raises the dead to life; who at this time has delivered us from sore peril of death, and will deliver us; to whom we have turned in hope, and do turn. And he will complete this deliverance, if for your part you endorse our prayers in the way most effectual, —a sea of faces uplifted, and rising to God as the

outpouring of many hearts a cry of gratitude on our behalf for the mercy that has been shown to us.

For if we have any right to triumph, it is surely because our conscience assures us that in our relations with you, as in all the relations of life, everything we have said or done has had its source in innocence of heart and spiritual sincerity, in the grace of God, and not at all in worldly wisdom. The letters, for instance, you get from us have no meaning but the straightforward meaning, that is caught by the ear, or, if you like, is grasped by the mind; and I make sure that you will grasp to the last this truth concerning us, as part of you have grasped it from the first, that it is in us you triumph as we in you, when the day of our Lord Jesus is come.

And believing that this is how we stood to one another, I thought to give you pleasure twice over. So I planned to take Corinth first, and see something of you before proceeding to Macedonia, then on my way back from Macedonia to revisit you, and by you to be sent off on my journey to Judaea. Well, this wish of mine, have I shown that at best it sat lightly upon me? Or when I make plans, are they made with the mundane proviso that I shall be free to deal as I like with my most positive "yes" or most positive "no"? By the veracity of God! the language we use to you has

no meaning but the one. It is not "yes" on one day, and "no" on another. The Son of God, Christ Jesus, whom we were the means of making known in Corinth—Silvanus, Timothy, and I—was never given a nature untruthful, "yes" at one time, and at another time "no"; but "yes" has been made his attribute once for all. Many as are the promises of God, in Christ is the "yes" that fulfils them.¹ And it is God who upholds us, and you with us, in union with Christ, and has consecrated us, yes, and has marked us with his seal, and has given us his Spirit to dwell in our hearts as the pledge of his truth.

But to speak again of myself, I will open my heart to you—if it is not as I say, I call God to witness against me. It was from unwillingness to make you unhappy that I gave up my visit to Corinth;—not that we claim the right to meddle with your faith; your faith is all right; but it is our concern no less than yours that you should be happy in your faith. Indeed I made sure it was due to myself not to visit you again, if the visit must be painful. Think what we are to one another. If I make you unhappy, then when I look for encouragement, there is none from whom it can come but from some one, himself unhappy,

¹ And for this reason also it is through Christ that the "Amen," the ascription through us of power to God, is conveyed to God.

whose unhappiness is chargeable on me. And this is just what I said in my letter; it was well not to come at all, if instead of the happiness I had a right to look for from you I should get nothing but pain from my visit, it being my faith in you all that for me to be happy is for you all to be happy. Sorely tried and broken-hearted I shed tears in writing the letter. It was not written to make you unhappy, but rather to convince you of my fervent affection.

If so and so has caused unhappiness, it is not to me he has caused it, but in greater measure or in less—I do not wish to make the offence more serious than it is—he has caused it to you all. It is retribution enough for such an offender that he should be censured, as censured he has been, by the bulk of his fellows. You should now turn round and forgive him, and encourage him, lest by any chance he sink, unhappy man! under the weight of his distress. I entreat you, therefore, to let him know by some formal act your affection for him. Indeed, among my reasons for writing now is the wish to find out if you can stand the test whether you are ready at all times to do my bidding. Whomsoever you forgive for any fault I forgive also. For myself I can say that what I have forgiven, if aught I have forgiven, I have forgiven in the person of Christ for your sakes. To act

otherwise is to let Satan take us at a disadvantage ; and what Satan projects we know but too well.

I had gone to Troas to make known the gospel of Christ ; but even though there was an opening there of the Lord's making, my mind was on the rack. My brother Titus did not come, and I could not rest. So taking farewell of the people there, I left for Macedonia. But thanks be to God ! who as then so always requires us to swell his triumph as men possessed by Christ, and bids us effect his purpose of making the fragrance of the knowledge of Christ pervade every quarter of the earth. For we are fragrant with fragrance from Christ whether we are concerned with men who save their lives or with men who lose them. To these this fragrance is as a savour exhaled from death, exhaling death ; to those as a savour exhaled from life, exhaling life. Ah ! for such a charge who is qualified !¹ For ourselves, we do not debase the word of God, as too many do, for our own advantage. On the contrary, sincere in intention, aware that our charge is from God, then with the eye of God upon us, as men possessed by Christ, so we announce it—.

Is this a preamble to a fresh recital of our services ! or do you really believe that we

¹ Or " Ah ! It is a great charge, who is qualified for it."

have any occasion to write letters to you rehearsing our services, or to get letters from you to put them on record ! There are some who need letters of recommendation ; we do not. You are our letter, a letter imprinted on our hearts, construed and read as such by all the world. So good proof do you provide that you are a letter signed by Christ, presented by us, inscribed not with ink, but with the Spirit of the living God, not graven on tables of stone, but on the human tablets of your hearts—.

Well, we are sure that by the help of Christ we stand with God even as we say ;—not that in ourselves we are qualified to make certain of anything, so far as our own means of judging go. No ; our qualification is of God's making. He has accounted us qualified to make presentment of a new covenant, not a written rule like the old, but a Spirit ; forasmuch as the Spirit gives life, whereas the written rule takes it away.

Now if the presentment of death, charactered in letters upon stones, was attended by such manifestations of God's glory, that the Children of Israel could not look narrowly upon the face of Moses for the dazzling glory that rested upon it, a glory that now loses its brightness, greater assuredly shall the glory be that shall accompany

the presentment of the Spirit. If the presentment of condemnation as the destiny of man is a manifestation of God's glory, then to the presentment of righteousness as a gift man may have belongs a glory far transcendent. For notwithstanding the glory that is on Moses' face, yet glory is in this respect denied it, that there exists a glory which outshines it. For if that which now draws to its term has part in the glory of God, then much more must that which is permanent be invested with glory.

Therefore inspired by this hope we deliver our message with great hardihood, not with the misgiving which made Moses draw a veil over his face, that the Children of Israel should not descry the end of the order that now passes away. In truth their minds have become incapable of realizing that it can end. For until this day at the reading of the Old Covenant the veil is still there as at the first, it being undiscovered that Christ having come the veil has no longer a purpose to serve. This, I say, they have not perceived; but until this day when Moses is read a veil is over their hearts. "But no sooner do their hearts turn to the Lord than the veil is removed." Now the Lord is the Spirit which, as we saw, is the New Covenant; and wheresoever the Spirit of the Lord is, is liberty. And each with face unveiled taking the reflection of the Lord's glory, we all

change into the same likeness with him, and advance from one degree of glory to another according as we yield to the impulse of the Lord, the Spirit.

This being so, we carry out without flinching the work of making known the New Covenant, which by the compassion of God is given us to do. We have abjured the unworthy habit of keeping our real thoughts secret, and so far from behaving disingenuously or paltering with the word of God we so plainly declare the truth that we commend as in God's sight to the conscience of our fellows, however much it may differ in different men. If between our gospel and the heart a veil does intervene, this can happen only with men who lose their lives, in whose case the God of the present life so blinds the understanding of the unbelieving that for them never shall morning break aglow with the light from the gospel, charged as that is with the glory of Christ, the image of God. For we have no claims of our own to announce, but we announce Christ Jesus as Lord, whereas for ourselves, we announce us your servants in the cause of Jesus: Forasmuch as it is God who said "Out of darkness issue light" who has shined in our hearts that we may make darkness light by diffusing the knowledge of the glory of God visible in the face of Christ.

The jars are earthen in which we keep this treasure, their very frailty avouching that such perfection of energy cannot derive from us, but is the affair of God. And the terms upon which we keep it! Hard pressed at every point, yet not overpowered! At a loss where to turn, yet not lost to hope! chased by the enemy, yet not left at his mercy! struck down, yet not killed outright! always exhibiting in the body the conditions of suffering under which Jesus was put to death, a ground for confidence that the life of Jesus shall reveal its presence in our body too! Aye, every day of our life we are delivered to death for the sake of Jesus, a ground for confidence that the life too of Jesus shall reveal its presence in our mortal frame. And so, if this death reacts in us, then this life reacts in you. Animated by faith equal to his who exclaims in the Scripture, "I believed; therefore I spoke," we also believe, and aver what we know, that he who raised Jesus shall raise us too with Jesus, and shall call us, and you with us. Indeed all things are on your side; and if the greater number would but labour to that end, then mercy would take a wider range, and produce an outburst of thankfulness, that should make for the glory of God.

No wonder we flinch not. The husk of our humanity may corrupt, but the core within

perpetually renews its life. A feather-weight of suffering borne for the moment purchases for us, unsurpassed in kind and in degree, a substantiality of glory, enduring for all time; and this becomes ours, when rather than fix our gaze upon the fleeting things of time that may be seen by the eye, we contemplate the abiding realities of the invisible world. The earthly tent in which we sojourn will wear out, but we know that in its stead we have a continuing home, fashioned by God, supernatural, everlasting, awaiting us in heaven. In the tent of our sojourn we have no repose; we yearn too eagerly to new apparel us in our habitation from heaven, assured that thus apparelled we shall not be convinced of nakedness. We who are in the body are indeed burdened and unquiet. It is not that we wish to divest us of it. No, we would invest us in the new, as though it were a garment wherewith to cover what we wear, preferring that mortality should lose itself in life. And he who has schooled us for this change is God, who has given us his Spirit as a pledge that so it shall be.

Having such lasting cause for confidence, and knowing that so long as we dwell in the body we are remote from the Lord; for the heavenly realities do not let themselves be seen, and we must journey on in faith;—we have cause, I say,

for confidence, and in this confidence we desire rather to quit the body and to take up our abode with the Lord. Alike, therefore, whether we have our abode with God as yet or not, we strive to win acceptance with him. For there is none of us all but shall have his life laid bare, when he comes to stand before the judgment-seat of Christ, there to receive for what he has done with his body a quittance of one kind or of another, just as his life has been spent well or ill.

It is therefore with the fear of the Lord before our eyes that we endeavour to win the confidence of men. To God, on the other hand, we are known exactly as we are; and in your consciences I trust we are so known also. Here no more than before do we seek to purchase credit with you, but it is well that you should have something which you can say gives you confidence in us, something which should be of use to you in dealing with men whose confidence is make-believe, and wholly devoid of conviction. It may be that we have had flights of exaltation; in them we spoke with God: now we are calm enough, and what we say concerns you. For the love that Christ has shown leaves us no choice, once we have discerned that One died for all; that all therefore have died; and that his purpose in dying for all was that the living should never again live for themselves, but for him who

died for them, and was raised. This understood, we cannot any longer know men in the same way as the world knows them. If indeed there was a time when we knew Christ in the world's way, we do not so know him now. Our view rather is, that for a man to be in Christ a fresh act of creation must take place. He is no longer what he was. You can see the change at once. And all this is the work of God, who has reconciled us to himself through Christ, and has commissioned us to make this offer of reconciliation, namely, to tell men that it was God's purpose from the first to reconcile the world to himself, forbearing to reckon their sins against men, and that he has made us the spokesmen of this purpose.

Thus we are ambassadors pleading for Christ, being charged, so to speak, with an appeal from God. We entreat you on Christ's behalf, Be reconciled with God. God for our sakes has made to be sin him who knew no sin, in order that we may be merged in him, and become God's righteousness.

You have received the grace of God. Fail not to profit by it.¹ It is our share in the work of God to urge this upon you. We watch ourselves,

¹ For he says—"In thy time for acceptance I gave ear to thee; in thy day of deliverance I succoured thee." The time for acceptance is come! the day of deliverance!

lest anything in us should mislead you, and bring discredit on our ministry. As servants of God we seek to approve ourselves worthy in every particular,—in abundant endurance, in suffering, in extremity, in perplexity; in scourgings, in imprisonments, in molestations, in toils, in sleeplessness, in fastings; in innocence of life, in knowledge, in patience, in kindness, in the Holy Spirit, in love undissembled, in utterance of truth, in strength from God; with the arms of righteousness whether fitted for attack or for defence; with repute, and with disesteem, with ill- and with good-report; as impostors and—veracious! as known to none and—to all! as at death's door and—see! we are up and doing! as scourged for our sins and—surviving the discipline! as sorrowing, yet always rejoicing; as needy, yet enriching many; as destitute and—possessed of all!

Corinthians, we could speak with you for ever! Our heart has room for you all. If room you lack, it is not our fault, but your own. Will you not repay us in kind—a father may say it to his children? If you would but respond! If you would but open your hearts!

✠ You have nothing in common with unbelievers; seek not to ally yourselves with them. Can righteousness join hands with lawlessness, or

light consort with darkness! Can Christ be agreed with Belial, or a believer have part with an unbeliever! Can the temple of God have commerce with idols, we, the temple of the living God! even as God has said: "I will dwell in them and move in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord. And touch not the unclean thing, and I will receive you. And I will be to you a father, and you shall be my sons and daughters, saith the Lord Almighty." These promises are become ours, beloved; let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of God let us try to become perfect in holiness.

Make room for us in your hearts. We have wronged none, none is the worse for any act of ours, nor have we ever advanced ourselves to another's loss. This is not to condemn you; I say now as I have said before, you lie so close to our hearts that neither by death nor in life can we be parted. I have no secrets from you, my one delight is that you bear yourselves as you do. The comfort of it possesses me wholly, the joy of it overwhelms me; yet all the time sufferings of every kind are our lot.

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We had only to go to Macedonia, we imagined, to put an end to the strain that was sapping our strength. It was not so. Tried at every turn—war without, fears within—; yet one source of comfort is open to the dejected, and God comforted us with the arrival of Titus; and not only with the arrival of Titus, but with the sense of comfort which your bearing had given him, because he could report to us that you felt the need of our presence, that you deplored what had occurred, that you were with me heart and soul, tidings just of the kind to make my joy the greater. Indeed, if my letter distressed you, I cannot regret it. There may have been a time when I regretted it,—the letter, I see, did perhaps for a while distress you;—now, however, I have reason to be glad, not certainly that my letter caused you sorrow, but that this sorrow led to your repenting. For your sorrow was of the kind that God approves, and therefore everything we had said was ordered for your advantage. For the sorrow which God approves begets repentance, and this repentance being crowned with salvation can bring no regrets; whereas the sorrow of the worldly ends in death. See how much it has done for you, just this sorrow that God approves! It has sobered you, has put you on your mettle; it has disquieted you and frightened you; it has

made you wish we were with you, and put you wholly on our side ; it has made you punish the offender. In every particular you have cleared yourselves in the matter. So, whatever I may have said in my letter, my concern was not so much for him who had done the wrong, or for him to whom the wrong had been done, as for you. It was my wish that the respect in which you held us should be brought home to yourselves in the presence of God. We have indeed reason to be comforted !

And not only were we comforted on our own account ; we rejoiced ever so much the more at the pleasure which Titus felt. You have all done something to restore serenity to his spirit. However great the confidence I may have told him I placed in you, you have justified it all. You know we have never said a thing to you but what we felt to be true,¹ and no less has everything that I have said in your favour when talking with Titus been shown to be true also. His heart too goes out the more tenderly towards you, when he recalls your ready acquiescence, the state of fear and panic you were in, when you received his visit. I am glad to have no reason to be disquieted about you.

¹ Or "Whatever the confidence I may have told him I placed in you, you have not betrayed me. Nay, as we have never uttered a word to you but what was true."

VIII. 1 Brothers, I have news for you,—the story of the gift of God's grace in the Churches of Macedonia. In spite of afflictions which try them sorely, their joyous fervour of spirit and the sense of their own extreme poverty have been abundantly displayed in the richness of their liberality. They have given, I can testify, all that they should, and more. It was their own desire, pressed upon us with great insistence, that they should not be denied a share in the duty of ministering to the needs of the people of God. And the devotion they have shown,—it has surpassed our hopes! Their first thought was to give themselves to the Lord, then, because it was God's pleasure, they put themselves in our hands. So greatly has this behaviour affected us, that we have urged Titus to proceed with the collection in Corinth as eagerly as he set about it at the first, and not to rest until this grace also shall have been made yours. You are forward in everything, in faith, and in utterance, and in knowledge, and in zeal of every kind, and in the love which flowing from us has pervaded your brotherhood,—why not be forward in this grace too?

VIII. 2 I have no wish to dictate; I would but make the zeal of others my touchstone to find out if your love is real. (There can be no reason surely to remind you what our Lord Jesus has done as

an act of pure grace. He was rich, yet for your behoof he became poor that you by his poverty might be made rich.) And in this matter I have something to propose. That suits your case. After all, you were the first to take action, aye, the first to wish to take action. That was last year. Your duty now is to complete what you then began. Your very forwardness in wishing to give is a reason why you should carry your intention out—so far, that is, as your means allow. For provided there is a wish to give, the wish is not a whit less acceptable when the giver has little to give than when he has much. Indeed there is no occasion for you to make your own lot hard in order that others should have comfort. The thing to aim at is equality. In the present instance anything you have in excess of your needs is to go to make up your neighbours' shortage, and then, when they have more than they need and you less, they are bound to do by you as you have done by them, that then also there may be equality. "The man who took much," the Scripture says, "gained nothing thereby, and the man who took little was no loser."

Thanks be to God who in the heart of Titus puts the like concern for you as in my own. He is delighted that I should have urged him to this step; nay, it seems he had before been most

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eager to take it. So in this errand to you he carries out a design of his own. With him we send the brother whose ardour in spreading the gospel is extolled in all the churches—nor is that his only claim; the churches have chosen him to accompany us when we go abroad on the business of this gift; a charge by which we hope to further the Lord's glory and to stimulate our devotion—By giving Titus such a companion we diminish the risk of being held to blame in regard to the handsome budget for which we are answerable. For we are set upon having our honour clear in the eyes of men as it shall be in the sight of God. And we send another too, namely, the brother whose enthusiasm we have tried many times in many ways; and now he is more enthusiastic than ever, so completely does he trust you. You know all about Titus; he and I go together, and where my work affects you, he shares in it. As for our two brothers, they have a commission from the churches; they are invested with the dignity of Christ. So in your dealings with all three use this occasion for proving in the eyes of the churches that brotherly love is yours and all the good qualities that I like to say you have.

NOTES ON THE TEXT

1 Cor. 7. 17. εἰ μὴ like the classical εἰ μὴ . . γε = immo vero. See Neil, *Eq.* 185. Van Leeuwen *ib.* "cujus generis dicendi origo clare apparet ubi praemissum est τί δέ . . ; 'quid aliud nisi . . ?' Dicitur autem de rebus quae dubitationem nullam admittunt, ita ut miretur is qui interrogatur ex se quaeri quid sit rei."

1 Cor. 9. 18. εἰς τὸ μὴ καταχρησασθαι as in εἰς ὅσον μὴ καταχ.

1 Cor. 11. 17. Read with D: τοῦτο δὲ παραγγέλλω. Οὐκ

1 Cor. 12. 22. ἀλλὰ πολλῶ μᾶλλον: the ἀλλά because of the preceding οὐκ ἔχω. So

1 Cor. 12. 24. ἀλλὰ ὁ θεός: though it seems to us to begin a sentence, the ἀλλά here as often in St. Paul is used because of the preceding οὐ in οὐ χρεῖαν ἔχει.

1 Cor. 15. 29. ὑπὲρ τῶν νεκρῶν:—βραχυλογικῶς ἀντὶ τοῦ ὑπὲρ τοῦ εἰς νεκροὺς τελεῖν.

2 Cor. 1. 9. ἀλλά because of the implied negative in ἐξαπορηθῆναι = ὥστε μηκέτ' ἐν ἐλπίδι εἶναι.

2 Cor. 1. 9. Lit. 'our case is that of men who have themselves received the sentence of death in a tribunal composed of themselves.' Cp. ἐν ὑμῖν, 'in your court.' *Oratt.*: Antipho 6. 23 ἐν τοῖς αὐτοῖς δικασταῖς.

2 Cor. 3. 7. ἡ διακονία = ἡ διακόνησις = 'the task of providing,' 'of proffering,' 'conveying,' 'presenting.'

2 Cor. 3. 14. ἀλλά, due to the μὴ preceding—St. Paul's modification of πρὸς τὸ μὴ ἀτενίσαι . . ἀλλὰ πωρωθῆναι τὰ νοήματα αὐτῶν.

2 Cor. 4. 10. νεκρῶσαι = τὸν ζῶντα νεκρὸν ποιῆσαι.

νέκρωσις = the manner in which this is effected; the things incidental to the process; the circumstances of agony and shame attendant upon it.

2 Cor. 6. ἐπιτιμία = ἐπιτίμησις. Even in places where it is ordinarily rendered by 'punishment' there is still present the notion of 'rebuke' or 'censure,' e.g. Clem. Alex. *Paed.* i. x. 92, who quoting Ps. 5. 4 proceeds: τὸ ἐπιτίμιον τῶν ἁμαρτωλῶν καὶ τὸ εὐδιαφόρητον αὐτῶν καὶ τὸ ὑπηγόμενον δείξας ὁ παιδαγωγὸς ἀπετρέψατο τῆς αἰτίας διὰ τῆς ἐπιτιμίας, καὶ τὴν κόλασιν ἐπανατεινόμενος τὴν κατ' ἀξίαν τῆς εὐεργεσίας ἐνεδείξατο τὴν εὐποιάν κτέ. *Id.* *ib.* III. ii. fin. ἀλλὰ καὶ Σικαμίται κολάζονται καταπεπτωκότες τὴν ἁγίαν ὑβρίζοντες παρθένον. τάφος ἢ κόλασις αὐτοῖς καὶ τὸ μνημόσυνον τῆς ἐπιτιμίας εἰς σωτηρίαν παιδαγωγεῖ.